

THE  
**LATTER DAY LUMINARY;**

BY A COMMITTEE

OF

**THE BAPTIST BOARD OF FOREIGN MISSIONS  
FOR THE UNITED STATES.**

---

---

VOL. I.

MAY, 1819.

No. VII.

---

---

**BIOGRAPHY.**

---

---

TO THE EDITORS OF THE LATTER DAY LUMINARY.

BELIEVING that biographical sketches of men eminent for piety are productive of happy effects, I take the liberty of transmitting to you the enclosed for publication in the Luminary, if you shall deem it sufficiently interesting to entitle it to a place in so valuable a repository. The subject, ROBERT POLK, Esq. was my intimate friend; and in his death I have sustained an irreparable loss. The facts are collected by one who knew him well, and from a source that may be confidently relied upon. Most of them were within my own knowledge. If departed excellence demands the tribute of a tear, the triumphs of his death alleviate the mourner's wo.

His letter to me before he made a public profession of religion, was designed for a candid disclosure of his views upon that subject, when his diffidence would not yet permit him to *speak* with unreserved freedom. Its length is too great for publication in a work devoted to miscellaneous purposes, and an abstract only is communicated. His relation before the church was substantially the same, with the addition of clearer manifestations of his interest in the atoning blood of Christ.

O. B. BROWN.

WASHINGTON, March, 1819.

VOL. I.—No. VII.

2 S

## ROBERT POLK, ESQ.

ROBERT POLK was born in the city of Philadelphia, on the 9th of December, 1788. He was remarkably delicate from his infancy, and little hope was entertained by his parents that he would be raised to manhood. At four years of age he discovered a fondness for books: and at the age of five could read remarkably well. In his tenth year he was placed under the care of the Rev. Mr. Samuel Knox, (now president of the Baltimore college,) who then was principal of an academy at Fredericktown, in Maryland, and celebrated for his distinguished qualifications as a classical teacher. Through the kind attentions of this gentleman, who soon discovered the talents of his pupil, he made rapid progress in the acquisition of the Latin and Greek languages, in which he became a proficient in a few years.

After the removal of his father to the seat of government, he prosecuted his studies with the ablest teacher in that place; and acquired such a fondness for the Greek, that when he made profession of religion, it was his daily practice to study the New Testament in that language.

In the year 1807 he commenced the study of the law, under the patronage of the honourable Gabriel Duvall; and in 1810, after undergoing the usual examination by the judges of the circuit court for the District of Columbia, he was admitted to practise as an attorney. He did not, however, appear to be fond of the profession of the law: and after the establishment of the office of the commissioner of the revenue in 1814, he was appointed principal clerk in that office; in which station he continued until his death in 1818.

Besides the arduous duties in which he was engaged for several years, such was his love of study, and habits of industry, that he made a complete digest of the laws of Congress, down to the year 1817: besides writing a number of essays on law and politics.

By the appointment of the mayor and council of the city of Washington, and at their special request, he delivered an oration on the 4th of July, 1810, before the President of the United States, the heads of department, and a numerous concourse of citizens. His performance on this occasion, both for the sentiments which were advanced, and the language in which they were clothed, received the marked approbation of the President.

In the spring of 1811, he married a lady of respectability in the state of Virginia, by whom he had four children.

Having for several years had his mind exercised on the subject of religion, he addressed the following letter to the Rev. Obadiah B.

Brown, with a view of laying before him the state of his mind on that subject, preparatory to becoming a member of the church under his pastoral charge.

WASHINGTON CITY, May 20th, 1817.

DEAR SIR,

Having long laboured under much darkness of mind, respecting my views of the gospel of salvation, which has been promulgated to the world in the name of Jesus Christ our Lord; and in the truth of which, in common with my fellow men, I am deeply interested; I have concluded that it might be advantageous to me, to lay before you a sketch of the past exercises of my mind on this, the most important of all subjects.

It would seem to be a position not liable to doubt or controversy, that a system which professes to have God for its Author, salvation for its end, and truth for its matter, must be entitled to the most serious consideration of those to whom it is addressed. Of such a character is the gospel of Christ. It merits, therefore, the profound attention of every human being. No man can be justified in disbelieving or rejecting this gospel, until, after a serious investigation, he shall be satisfied that its claims to a divine origin are unfounded. And whether such would be the result of his inquiries cannot, surely, be an unimportant question.

I do not recollect any period of my life at which I was wholly insensible to the importance of religion. Having been religiously educated from my infancy, by a father whose precepts and example were continually before me, and having been accustomed to a regular attendance on the external duties of Christianity, my religious impressions were coeval with my earliest recollections. But these were transient and fleeting, and had no permanent effect on my mind, except, perhaps, to restrain me from the practice of some of the grosser vices familiar to youth. As I grew up, my mind became much engaged in literary and political inquiries,—to which I was prompted both by my love of reading, and my expectation of their determining my future lot in life. For some years my thoughts were almost exclusively directed to such subjects, and I became indifferent or unconcerned in regard to my eternal welfare. But about my twentieth year, my attention began to be recalled to it, and religious inquiries and metaphysical discussions were the subjects which engaged my reflections. The Christian religion appeared to me a fit subject for the exercise of my reasoning faculties, and I determined to believe no more of it than should be reconcileable to reason. In this spirit of mind, without ever imploring the guidance of the Author of all wisdom, I



undertook to subject this divine system to the test by which ordinary questions are tried and determined, and to frame for myself a set of tenets which might satisfy my understanding, without affecting my heart. The result was such as might have been expected. All the various forms under which the religion of Jesus has been assailed by infidels and philosophers, presented themselves to my mind in succession. The divine origin of the scriptures—the fallen state of man—the divinity of Christ—the necessity of a Mediator—the endless punishment of any portion of mankind,—were all questions on which I doubted or disbelieved. But, although the arguments against these doctrines presented themselves under the fair semblance of truth and reason, and for a while engaged my acquiescence, yet I could not satisfy myself, in such a degree, of their truth, as to rest on them with confidence the fate of my future being. I was disturbed with anxious and perplexing fears; and, although I saw and lamented the insufficiency of human reason to arrive at any satisfactory conclusion respecting them, I was not sensible of the necessity of a Divine instructor. Without looking to him for wisdom to guide and direct me in the path of truth, I wandered in a labyrinth of darkness,—unhappy at the present, and distressed about the future.

The reflections which occupied my mind, and prevented my settling down contented with any one of the systems of unbelief which alternately crossed me, were such as these: "What if I am mistaken! What if the doctrines generally believed among Christians should be true! I cannot be certain that they are not so, although I cannot reconcile them to my views of God and futurity; yet I know men, whom I esteem to be good men, who believe them, and who consider the belief of them essential to salvation; and I have read of others who, on their dying beds, and even in the midst of flames and torments, have borne witness to their truth. Can I disbelieve, or reject *such testimony*?—Where, on the other hand, can the Deist, the Socinian, or the Universalist produce such examples? What am I then to do? I cannot rest secure in my present sentiments, because all my reflections and inquiries have not assured me of their truth. I cannot risk eternity upon them." Thus, wearied and distressed in mind, not knowing what to believe, or what to rest on; about two years ago, I came to this conclusion, (I hope led by the Spirit of God,) "I will throw aside every set of doctrines which I have ever known taught among men, as being the essence of true religion. I will leave them out of view, and ascend to first principles. Reason assures me that there is a God. He must be infinite in all his attributes: that he must be the greatest, the wisest, and the best



of beings. I will look to him, therefore, and I will beseech him to grant me wisdom, to preserve me from error and delusion, and to guide me into the truth."

I had all along thought, that if I could settle down into the belief of a system of doctrine, I should find no difficulty in conforming to its practice. But I had never suspected or believed the deceitfulness of my own heart. But now I began to discover my error, and to think there must be some radical defect in myself. In this state of perturbation, "to stop too fearful, and too faint to go," it occurred to me that the safest course I could take, would be to address myself to my Creator, and to beseech him to lead me by his holy Spirit in the way everlasting,—to lead me to the knowledge of him, the only true God, and of Jesus Christ whom he had sent. While in this frame of mind, I saw the publication of a new work announced in the papers, under the title of "*Dissertations on the scriptural Doctrine of Atonement and Sacrifice*," by William Magee, D. D. of the University of Dublin. Its title struck my attention. The doctrine of atonement for the sins of men, had long been a stumbling-block to me, as being inconsistent with my views of the mercy of God and the merit of man. I was desirous to see how it could be illustrated and established. I procured the book, and read it through with attention. I was convinced by his arguments, that the custom prevailing among all nations, in all ages, of offering up sacrifices for the expiation of sin, by shedding the blood of innocent animals, could not have had its origin from human reason—that it must be ascribed to the traditionary remains of a divine revelation, and that it shadowed forth the GREAT SACRIFICE which was once to be offered for sin. I was hence led to see that, in all ages, mankind had considered themselves unworthy to approach the Deity, except through the medium of an atoning sacrifice, which was designed to avert the punishment of their offences, and to propitiate the object of their worship. I perceived the error under which I had so long laboured, and the necessity of a Mediator between God and sinful man. I saw that the scriptures clearly exhibited Jesus as the mediator, and that God would not accept the person or worship of any mortal who did not come to him in the name of JESUS CHRIST,—that man was in a fallen state—that his moral powers were so depraved he could not, of himself, render any acceptable service to a BEING OF INFINITE PURITY:—and that, without the shedding of blood, there was no remission. I perceived that all the different modes of unbelief which I had embraced, were, in reality, only refuges of lies, for me to escape from the obligation of that sincere obedience and worship which I owed to God:

that under them I had, in fact, (though then unknown to myself,) been disguising my aversion to the service of God, and my unwillingness to *feel* and *acknowledge* myself a depraved and sinful creature.

I looked around me, and found that no where, either among families or individuals, was the name of the Lord invoked, or his worship set up, except among those who professed to *rely upon Jesus Christ* as the only medium of access to him : as the only name by which God could, or would, be approached by sinful men. I determined that I would go among these people, that I would attend their social meetings for prayer, and other devotional exercises. I have accordingly attended to this and other means of grace for some months past, and have reason to bless God, that my mind has thereby been strengthened and established in the faith of the gospel ; and is now, I trust, firmly fixed on Jesus Christ, the Rock of Ages : in whom is all my hope, and all my joy.

With sincere respect and esteem, I am yours,

ROBERT POLK.

Rev. OBADIAH B. BROWN, Pastor  
of the Baptist church, Washington city.

The substance of the foregoing letter was related by him before the church, in communicating his experience, and upon satisfactory evidence of his interest in the atoning blood of Christ, he was baptized, and by unanimous consent admitted a member of the First Baptist Church, on Lord's day, August 10th, 1817.

Added to the natural weakness of his constitution, the close confinement and laborious duties of his station, as principal clerk in the office of the commissioner of the revenue, brought on a general debility of system, under which he languished for about eighteen months. On the 1st of June, 1818, he found himself obliged to retire from public business, with a hope that travelling, and attending some springs in Virginia, would restore him. But he was able to go no further than to the residence of his brother-in-law, in Frederick county, Virginia. Here he continued, able to use but little exercise ; and, notwithstanding every personal kindness and attention by his friends, and the best medical advice the neighbourhood afforded, on the 21st of July he was taken ill, and confined to his bed. His system was too far gone to be restored, and he died on the 31st of July, 1818.

The following letter, written to his father, will show, at the time, the state of his mind, when his health and life were in a critical situation.

BELLEGROVE, June 18th, 1818.

MY DEAR FATHER,

I WOULD have written you before this time to inform you of our safe arrival at this place, had I not been in hopes that, by deferring it, I might be able to give you an account of some change for the better in my health; but I do not, as yet, perceive any amendment whatever in the state of it. My breast continues to be very much affected; and although I expectorate a little, it is insufficient to free me from the oppressive load under which I labour.

Amidst these troubles and afflictions which oppress my "outward man," it will be some satisfaction to you to know, that I am enabled more fully and confidently to look to that blood which *cleanses from all sin*. The person, the character, the offices of the divine Redeemer, are, I trust, becoming more and more precious to me. I see him to be just that infinite, almighty, compassionate Saviour which I need; and, having nothing to plead for my acceptance but his infinite merits, I would throw myself upon his divine mercy as a miserable lost sinner. I could wish, above all things, if it be his holy will, that I might be delivered entirely from the bondage and pollution of sin, and that I might run the way of his commandments with an enlarged heart. Whether I live or die, I trust that I shall be enabled to confide in him:—knowing that he is able to save to the *uttermost* all that come unto God by him; and I do earnestly beg, my dear father, that you will supplicate him, in my behalf, to grant me all the grace I need, and to keep me in the way everlasting.

I remain your affectionate son,

ROBERT POLK.

Mr. CHARLES P. POLK, Washington city.

He had for some time anticipated and been prepared for death. During his confinement, although in great pain from the affection of his breast, yet not a murmur escaped his lips. He conversed with his wife and friends in the most serene manner. He had lived in the utmost affection and harmony with her, was remarkably fond of his children, and expressed an entire confidence in the providence and promises of a gracious God towards them.

A few days before his death, he said he knew, from his feelings, that he could not survive but a short time; and requested that all the family might be invited into the room. When they had assembled, after affectionately acknowledging the kindness they had all shown him, he addressed them in the following language: "My friends, you behold in me a monument of the power of the Christian religion; you see how weak I am in body, and how much I suffer: but, blessed be God, my



soul is full of the love of Christ; by faith I see Jesus, my Redeemer, who bled and died for my sins, and I am sure, that through his merits, I shall enjoy everlasting happiness beyond the grave. Glory inexpressible fills my soul, and I shall soon be where I shall sing glory, glory, glory for ever."

Just before he expired, he requested the favour of a servant man who waited on him, to adjust his arms and legs for death, as he was no longer able to move himself. He then breathed out his spirit into the hands of Him who gave it, without a sigh or groan.

During his confinement he was visited several times by the Rev. William Buck, a baptist minister in the neighbourhood, who expressed great satisfaction at his conversations, and who preached his funeral sermon at the time of his interment.

We shall close this sketch with the obituary notice that was written by an intimate friend of his, and published in the "National Intelligencer" of August 6th, 1818.

Died on Friday, the 31st ult. in Frederick county, Va. on a visit for his health, ROBERT POLK, Esq. chief clerk in the office of Internal Revenue, in the 30th year of his age. Such a rare combination of intelligence and meekness, of learning and humility, as were united in the character of the amiable deceased, is very seldom witnessed. His unaffected piety, and conciliating deportment, had greatly endeared him to the church with which he stood connected; and to the numerous circle of friends, to whom his memory will be ever dear. His widowed companion and fatherless children, have experienced a loss which no earthly boon can compensate; but, for himself, the event is unquestionably most happy; he has exchanged a world of sin and sorrow for that happy state "where the wicked cease from troubling, and the weary are for ever at rest."

MEMORIA JUSTI BENEDICTA.

---

---

## COMMUNICATIONS.

---

---

### APOSTOLIC MISSION TOURS.

THE principal, and indeed the only authentic source, from which we can derive intelligence on the subject before us, is the New Testament, and particularly the Acts of the Apostles. We will collect what information we are able, relative to the journeyings of those holy

men, with the exception of Paul, whose travels will be contemplated in a future number of this work,

After the success which had attended the sermons of PETER, on the day of Pentecost, and on the healing of a cripple, and after various persecutions endured for the truth's sake, this apostle, accompanied by his associate John, went from Jerusalem to Samaria to lay hands on such as had believed under the ministry of Philip. This appears to have been the first apostolic tour. They "testified and preached the word of the Lord," and, as they "returned to Jerusalem," they "preached the gospel in many villages of the Samaritans." Samaria, Galilee, and Judea, about the year 39 or 40, being in a state of tranquillity, Peter performed a journey through many parts of these territories, diffusing the knowledge of his Lord. At Lydda he healed Eneas, who had kept his bed eight years with the palsy. Such was the effect of this miracle, attended no doubt with the preaching of the apostle, that "all that dwelt in Lydda and Saron turned to the Lord." Thence he passed to Joppa, where he raised from the dead a most benevolent female of the name of Dorcas. The miracle "was known throughout all Joppa, and many believed in the Lord." At this latter station he was requested by Cornelius, a pious centurion of Cæsarea, and directed by a vision from heaven, to visit his family. He cheerfully accompanied the messengers who came to invite him, and at Cæsarea saw a door of faith opened to the gentiles. Returned to Jerusalem, he gave to his astonished brethren an account of the circumstances of his mission. "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the gentiles granted repentance unto life." From this period the wall of partition was broken down, and the fact obvious, that there is neither Jew nor Greek—but that all are one in Christ Jesus. After the memorable council at Jerusalem, we find him at Antioch, conversing familiarly with the Gentile converts. From this time we know little more of this apostle than what is stated by Eusebius, that "coming to Rome, he was crucified with his head downward, having himself desired it might be in that manner;" and by Jerom, who concludes his article on Peter by saying, "he was buried at Rome, in the Vatican, near the triumphal way, and is in veneration all over the world."

No record is extant of the mission tours of JOHN, the apostle and evangelist, with the exception of that to Samaria in company with Peter. It is probable he continued a long time in Jerusalem, where he is found at the time of the council, Acts xv. About the 14th year of Domitian he was banished to the isle of Patmos, at which place he is supposed to have continued until the commencement of the reign of

**Nerva.** His zeal in the ministry appears to have procured his exile-ship. "I John was in the isle of Patmos, for the word of God, and for the testimony of Jesus Christ." It is, by ecclesiastical historians generally, admitted, that in the later periods of his life he resided in the lesser Asia, particularly at Ephesus, where, at the advanced age of a hundred years, he died.

For what reasons infinite wisdom has seen fit to leave the actions of many of the disciples unrecorded in the sacred pages, it is not our province to determine. The conjecture of Dr. Cave is probable, that "a particular relation of the acts of so many apostles, done in so many several countries, might have swelled the holy volumes to too great a bulk, and rendered them less serviceable and accommodated to the ordinary use of Christians." The ancients affirm, that the apostles agreed among themselves, or, as some say, determined by solemn lot, into what countries each should travel.

It is generally supposed that **ANDREW** passed through the regions of Galatia and Bythinia, taught the inhospitable inhabitants of the shores of the Euxine, and then penetrated into the solitudes of Scythia. The Greeks represent him as the founder of a christian church at Constantinople.

**JAMES the elder** is said to have preached to the tribes that were scattered abroad. Sanctius and others contend, that he first preached the gospel in Spain.\* The probability is that James restricted his zealous labours to the city Jerusalem, where he died, the first apostolic martyr, being beheaded from motives of hatred or policy, by Herod Agrippa. Acts xii. 1.

**PHILIP** is supposed to have laboured in upper Asia, south of the Euxine and Hellespont. Theodoret says he preached in the two Phrygias, and Eusebius that he was buried at Hierapolis.

**BARTHOLOMEW**, it is highly probable, was the same with Nathaniel, his name Bartholomew being constantly appended to Philip's after the call to the apostleship, as was the name Nathaniel before. This servant of Christ is said to have preached in India, leaving among the natives a copy of the gospel by Matthew. On his passage thither, and on his return, mention is made of his publishing the doctrine of the cross through Arabia Felix and Persia. Probably he also visited Lycaonia, and died a martyr to the truth, at Albanople, in the greater Armenia.

Chrysostom mentions that **THOMAS** preached to the Ethiopians, Parthians, Persians and Medes. Several of the fathers state that he

\* Dr. Cave says, "what became of James after our Saviour's ascension, we have no certain account from sacred or ecclesiastical stories."



published the divine word in Ethiopia and the East Indies. The Thomæans, or Christians of St. Thomas, found in Cochin and on the Malabar and Coromandel coast, according to tradition, received the gospel from this apostle.

It is generally imagined that MATTHEW preached and suffered martyrdom among the Persians or Parthians, but nothing approaching certainty can be collected.

SIMON, who by Luke (chap. vi. 15. Acts i. 13.) is called Zelotes, perhaps from his ardour in receiving and propagating the gospel of the Redeemer, is said by some to have journeyed through Egypt and Cyrenaica, Mauritania and Lybia. Others state that he preached in Britain, and afterwards sealed his testimony with his blood, at Sunir in Persia. The Greeks are of opinion that he was the bridegroom at the marriage of Cana. The particulars of his life are very imperfectly known. No mention is made of him by the evangelists after his investiture with the apostolic office.

Nothing satisfactory is recorded by ecclesiastical historians and others, concerning JUDE, the same who is surnamed Thaddeus or Lebbeus, and called the Lord's brother, Matt. xiii. 55. The modern Greeks affirm that the field of his labours was Mesopotamia; others refer them to Armenia and Persia. A writer quoted by Eusebius, describes him as put to death at Berytus, and there honourably interred.

JAMES, who was probably called *the less* because of the inferiority of his stature, seems to have lived and died in Jerusalem. His integrity of character procured him the title of THE JUST. Hegesippus, as quoted by Eusebius, ascribes his death to his public testimony that "Jesus, the Son of man, is now seated at the right hand of the supreme Majesty, as the Son of God, and must one day come borne on the clouds of heaven." Many of the Jews attribute the overthrow of their city to the murder of this excellent man.

The Greeks believe that MATTHIAS, who was chosen in the room of Iscariot, preached and died at Colchis.

From the whole we may remark, that the voice of antiquity, while it is uncertain in many instances as to the sphere of apostolic labours, is agreed in admitting that they were extensive. Mosheim himself observes, that "the distance of time, and the want of records, leave us at a loss with respect to many interesting circumstances of the peregrinations of the apostles," but admits that, having finished their work at Jerusalem, they "travelled over a great part of the known world, and in a short time planted a vast number of churches among the gentiles." Let the servants of Christ in later ages, imitate these holy men, and like them possess a readiness of spirit *to labour, to suffer, and, if required, to die* in the best of causes.

THE INFLUENCES OF THE SPIRIT OF GOD NECESSARY TO  
MISSIONARY SUCCESS.

[Communicated by Rev. Mr. WARD, Missionary, Serampore.]

I PRESUME that none of those to whom these pages are addressed, entertains any doubts whether the influences of the Spirit are bestowed on men or not. The effects of Peter's sermon, on the day of Pentecost, fully prove the fact. In the close of that account it is said, "*And the Lord added to the church daily such as should be saved.*" It is said of Barnabas (Acts xi. 24.) that "*he was full of the Holy Ghost and of faith: and much people was added to the Lord.*" The preaching of the cross is called (1 Cor. i. 18.) the *power of God* to those who are saved; and in 1 Thes. i. 6. the apostle says, "*Our gospel came not unto you in word only, but in power.*" When to these passages of scripture are added the effects of the preaching of the gospel by Brainerd, Whitfield, and many others in England and America, the fact will be established beyond all doubt, that setting aside all natural impressions on the passions, the Holy Spirit does give power and efficacy to the preaching and other modes of making known the divine word, so as to "*give testimony to the word of his grace,*" and that he carries it to the hearts of men as in "*the demonstration of the spirit and with power.*" Hence, also, in the work of conversion, (John iii. 5.) the Holy Spirit and the word (under the term water) are united by our Lord himself, and the necessity of a holy birth by these two agents, is there expressly insisted upon as a qualification for heaven.

The account which Brainerd gives of the change wrought under his preaching and catechizing upon the hearts of the savage *Indians*, is too remarkable to be omitted. Speaking of the Indians, he says, "*God was pleased to give the primary gospel truths such a powerful effect upon their minds, that their lives were quickly reformed.*" Again, "*When these truths were felt at heart, there was no vice unreformed, no external duty neglected. Drunkenness, the darling vice, was broken off. The same might be said of all other vicious practices. The reformation was general, and all springing from the internal influence of divine truth upon their hearts.*" "*It is now nearly a year since the beginning of this gracious out-pouring of the divine Spirit among them.*" I will only quote a few more of Brainerd's own words on this subject: "*There was much visible concern in the assembly, and I doubt not but a divine influence accompanied what was spoken to the hearts of many. Five or six of the strangers appeared to be considerably awakened: and in particular one*



very rugged young man, who seemed as if nothing would move him, was now brought to tremble like the jailor, and weep for a long time."—"The pagans that were awakened, seemed at once to put off their savage roughness, and became sociable, orderly, and humane."

President Edwards adds, at the close of the account of the life of Brainerd—"The foregoing account of Mr. Brainerd's life may afford matter of conviction that there is indeed such a thing as true *experimental religion*, arising from immediate divine influences, supernaturally enlightening and convincing the mind, and powerfully impressing, quickening, sanctifying, and governing the heart." The president then gives proof of this from Brainerd's life, and from the effects of those truths which he believed and preached to the Indians, in which summary we have these words relative to the Indians: "And this example and these endeavours were attended with most happy fruits and effects on others, in humanizing, civilizing, wonderfully reforming and transforming some of the most brutish savages; idle, immoral, drunkards, murderers, gross idolaters, and wizards; bringing them to permanent sobriety, diligence, devotion, honesty, conscientiousness, and charity."

Respecting the power of the word on the hearts of the *Africans*, thus speaks the right Rev. Bishop and Chancellor Pontoppidan, relative to those in the Danish West India islands. "Among the negro slaves, even of the most wild and barbarous nations, who, in their own country seemed to have quite lost all humanity, one may meet with very many instances of a sincere and abiding conversion to Christ; that is to say, a conversion to his mind, and the following of his example."

The state of the *Greenlanders* before conversion is thus described by Crantz: "They were not only heedless, volatile, and trifling under the instruction, but if the brethren tarried longer than one night with them, they used every means to entice them to a conformity to their wanton dissolute ways. And when this did not succeed, but the brethren retained, in all circumstances, their seriousness and sobriety, then they tried to tire them out by mocking and mimicking their reading, singing, and praying, with all kinds of antics, or by accompanying it with their drumming and odious howling. They took occasion from their outward poverty to ridicule them with all manner of cutting sarcasms, which the brethren had by this time learned to understand, as well as their significant looks and gestures. And if they replied, that they did not stay there for the sake of outward advantages, and good eating and drinking, but for the sake of their souls, to teach them the will of God: then they retorted with a taunt-



ing jeer : *Illivse ajokar saromarpisigut !* ' Fine fellows, indeed, to be our teachers ! We know very well that you yourselves are ignorant, and must learn your lessons of others.' The brethren bore such rudeness and mockery with calmness and serenity. But when the savages perceived that they could effect nothing this way neither, they insulted and abused their persons. They pelted them with stones out of sport, climbed up their shoulders, took their things and shattered them to pieces, and tried to spoil their boat, or to drive it out to sea. Nay, one night the brethren heard a noise on the outside of their tent, and perceived that some body was striving to pull aside the curtains of the tent which they had fastened with a couple of pins. They went out to see who it was, and there they beheld a number of Greenlanders gathered about the tent, some with their naked knives in their hands; nor could they drive them away till they threatened them with their fire-arms. The brethren supposed at that time that they only came to cut their tent-skins to pieces; but some years after, when some of the Greenlanders in these parts were converted, they were informed, that they had conspired against their lives, in hopes that the other Europeans would not think it worth their while to revenge the death of such poor despised people." " Any one who had known the heathen, had seen the little benefit from the great pains hitherto taken with them, and considered that one after another had abandoned all hope of the conversion of these infidels, while some thought they would never be converted till they saw miracles wrought, as in the apostles' days, (and this the Greenlanders expected and demanded of their instructors); one that considered this, I say, would not so much wonder at the past unfruitfulness of these young beginners, as at their steadfast perseverance in the midst of nothing but distress, difficulties, and impediments internally and externally, and that they never desponded of the conversion of these poor creatures amidst all seeming impossibilities. Hitherto they had not seen the least trace of an abiding blessing and impression from the truths that had been held forth unto them. The Greenlanders that came from a distance, were stupid, ignorant, and void of reflection; and the little they could tell them at a short visit, even if it was heard with some impression, died away presently in their perpetual wanderings. Those who lived constantly at Ball's river, and had been instructed so many years, were not grown better, but most of them worse; they were disgusted, tired, and hardened against the truth. They resolved to hear no more without a present, for they would be paid even for lending their ears. As long as they were told any kind of news, they hearkened with pleasure; they could also bear

to hear some little histories out of the bible, and the miracles of our Saviour and his apostles. But if the missionaries wished to give them right ideas of the nature and attributes of God, of the fall and the corruption of the soul, of God's wrath against sin, of the necessity of an atonement, of faith in Jesus, of the means of grace, of the cure and sanctification of the ruined soul and body, of the example of Christ, and of eternal happiness or misery; they were sleepy, said Yes to all, but slunk away presently. Or else they showed their dislike openly, and began to talk of their seal catching; or excused themselves, that they could not understand and comprehend it. 'Show us the God you describe, (said they,) then we will believe in him and serve him. You represent him too sublime and incomprehensible, how shall we come at him? Neither will he trouble himself about us. We have invoked him when we had nothing to eat, or when we have been sick, but it is as if he would not hear us. We think what you say of him is not true. Or, if you know him better than we, then do you by your prayers obtain for us sufficient food, a healthy body, and a dry house, and that is all we desire or want. Our soul is healthy already; and nothing is wanting, if we have but a sound body, and enough to eat. You are another sort of folk than we; in your country, people may perhaps have diseased souls, and indeed we see instances enough in those that come here, that they are good for nothing; they may stand in need of a Saviour and of a physician for the soul. Your heaven, and your spiritual joys and felicities may be good enough for you, but this would be too tedious for us. We must have seals, fishes, and birds. Our souls can no more subsist without them, than our bodies. We shall not find these in your heaven, therefore we will leave your heaven to you and the worthless part of the Greenlanders; but as for us, we will go down to *Torngarsuk*, there we shall find an exuberance of every thing without any trouble.'"

Such was the state of these people immediately preceding their conversion. Let us now see the wonderful effects of divine influence on their dispositions and characters.

'June 2d. Many of the southlanders that went by here, visited us. John Beck was just writing out fair, part of a translation of the evangelists. The savages wanted very much to know what was contained in that book. He read something of it to them, and took that opportunity to enter into a discourse with them. At the same time, he read out of the New Testament the history of our Saviour's conflict on the Mount of Olives, and of his bloody sweat. Then the Lord opened the heart of one of them whose name was *Kaiarnak*, and he stepped up to the table, and said with a loud, earnest, and affecting



voice : How was that ? tell me that once more ; I would fain be saved too. Some of them laid their hands upon their mouths, as is customary among them when they are struck with wonder.\* In short, there was such an agitation and stirring among them, as we had never seen before.'

The moral effects of these impressions on the characters of the Greenlanders are too well known to need farther mention. They have excited the admiration of the whole christian world. And thus adds Crantz, respecting the Greenlanders : " What men have contributed to this blessed work, is a small matter. It is the Spirit of the Lord, that gave power to the word ; called, gathered, and enlightened these poor heathens by the gospel, and hitherto has kept them with Jesus Christ in the only true faith."

In the year 1816, as had often been the case before, divine influences were enjoyed by many persons in North America. Whole congregations were sometimes deeply affected ; and the persons thus impressed were often persons of liberal education, some of whom had been long under the influence of deism, and had the strongest aversion to the doctrine of divine influence on the heart. Many students at colleges were thus impressed ; and by their future actions testified, that, by these influences, their dispositions and characters had undergone a most important and interesting change.

---

TO THE EDITORS OF THE LATTER DAY LUMINARY.

THE distinction in the following passage appears just and striking. Your inserting it in your publication will oblige a subscriber. O.

THE KINGDOM OF THE STONE AND THE KINGDOM OF THE MOUNTAIN.

" AS the fourth kingdom of the Roman empire was represented in a two-fold state, first strong and flourishing, ' with legs of iron,' and then weakened and divided, ' with feet and toes, part of iron and of clay ;' so this fifth kingdom, or kingdom of Christ, is described likewise in two states, which Mr. Mede rightly distinguished by the names of *Regnum Lapidis*, the kingdom of the stone, and *Regnum Montis*, the kingdom of the mountain : the first when the stone was cut out of the mountain without hands, the second when it became itself a mountain, and filled the whole earth. The stone was ' cut out of the mountain without hands,' the kingdom of Christ was set up first, while the Ro-

\* This is exactly what the Hindoos do in moments of surprise.



man empire was in its full strength, with 'legs of iron.' The Roman empire was afterwards divided into ten lesser kingdoms, the remains of which are subsisting at present.

"The image is still standing upon [as to] his feet and toes of iron and clay; the kingdom of Christ is *yet* 'a stone of stumbling and a rock of offence; but the stone will one day smite the image upon the feet and toes, and destroy it utterly, and will itself become a great mountain, and fill the whole earth: or, in other words, Rev. xi. 15. "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." We have, therefore, seen the kingdom of the stone, but we have not yet seen the kingdom of the mountain. Some parts of this prophecy still remain to be fulfilled: but the exact completion of the other parts will not suffer us to doubt of the accomplishment of the rest also in due season."—*Bishop Newton*.

OBSERVATIONS ON JOHN XX. 17.

"*TOUCH me not, for I am not yet ascended to my Father.*"—Our translation of this text labours under two serious inconveniences.

1. It supposes that the body of Christ was intangible, or that to touch it was improper. Mr. Burder has introduced into his Bible a print, taken from a painting by Lauri, in which our Lord is portrayed starting away from Mary, to elude her touch. On the contrary, he said to Thomas, "Reach hither thy hand, and thrust it into my side," and to all the disciples, "Handle me and see, for a spirit hath not flesh and blood, as ye see me have." As the women went to announce to the disciples the resurrection of their Lord, "Jesus met them, saying, All hail! And they came, and held him by the feet, and worshipped him."

2. The above translation seems to convey the idea that the body of Christ will be more susceptible of touch in heaven than on earth; "touch me not, for I have not yet ascended;" but surely nothing in the sacred writings warrants such a thought.

The word *απτομαι* means not simply to *touch*: it signifies also to *lay hold of*, to *embrace*, to *cling to*. *Washing, wiping, kissing, anointing* the feet of Christ, are all expressed by the word *απτεται*. Matt. vii. 39. "This man, if he were a prophet, would have known who or what manner of woman this is that *toucheth* him, for she is a sinner."—Knatchbull, in his annotations, says, "The old Latin, not willing an

argument should be drawn from the words next following, that he would not be touched, doth prudently and very rightiy include them in a parenthesis, and so corrects *Noli me tangere* with *Vade autem ad fratres meos*, &c. Meddle not with me, (for I am not yet ascended to my father,) but go unto my brethren, &c." Dr. Doddridge renders *Μη μου αἰσῶν*, *Do not embrace me*; and Mr. Charles Thompson, still better, *Cling not to me*.

With such a translation the passage becomes lucid, beautiful, and affecting. Embrace me not, cling not to me, hang not about me, Mary! I see thy attachment, thy veneration, thy transport! Don't think I am going immediately to leave thee, and that thou shalt never see thy Lord on earth again. "I am not yet ascended to my Father," nor shall I ascend, until I have had frequent interviews with my beloved disciples. Stay not, Mary; relieve their anxieties. Fly with the tidings. Tell them I am risen. Say to them, "I ascend to my Father and your Father,—to my God and your God!"

How interesting a display is here of the ardour of pious affection, the compassion and care of the Redeemer, and the duty of his servants to forego their personal consolation for the sake of doing good!

#### INSTRUCTIONS TO BE OBSERVED CONCERNING PRAYER,

BY JOHN BRADFORD, MARTYR. PUBLISHED A. D. 1633.

THERE be nine things that pertain to the knowledge of true prayer.

1. To know what prayer is.
2. How many sorts of prayer there be.
3. The necessity of prayer.
4. To whom we ought to pray.
5. By whom we must pray.
6. Where to pray.
7. What to pray.
8. The excellency of prayer.
9. What we must do, that our prayers may be heard.

##### 1. *What prayer is.*

Prayer is a simple, unfeigned, humble, and ardent opening of the heart before God, wherein we either ask things needful, or give thanks for benefits received. Paul, in the first to Timothy, chap. 2. calleth it by four sundry names in one sentence, to wit: prayer, supplication, intercession, and thanksgiving: in Latin, *deprecatio*, *obsecratio*, *intercessio*, & *gratiarum actio*. Whereof the first is for the avoiding and preventing of evil; the second is an earnest and fervent calling upon

God for any thing; the third is an intercession for other; the fourth is a praising of God for things received.

*2. There be two manner of ways how we should pray.*

First, publicly, and that is called common prayer, where the people are assembled together: pray all with one heart and mind. And privately, as when men pray alone, and that is called private prayer: and how both these two are allowed before God, the scripture beareth testimony by the example of all the holy men and women before and after Christ.

*3. The necessity of prayer.*

There be four things that provoke us to pray: First, the commandment of God: Secondly, sin in us, which driveth us of necessity to God for succour, life and mercy: Thirdly, our weak nature (being unable to do any good) requireth prayer to strengthen it, even as a house requireth principal pillars for the upholding of it: Fourthly, the subtilty of the enemy (who privily lurketh in the inward parts, waiting to overthrow us, even in those things which we think to be best done) stirreth us vehemently thereunto.

*4. To whom we ought to pray.*

Three things do necessarily pertain to him that must be prayed unto. First, that he have such ears as may hear all the world at once: Secondly, that he is in all places at once: Thirdly, that he hath such power, that he is able to help; and such mercy, that he will deliver; that is, none but God.

*5. By whom we should pray.*

Christ only is the way, by whom we have free access unto the Father, and from whom our prayers are accepted, (our infirmities notwithstanding,) without whom all our prayers are abominable.

*6. Where to pray.*

As touching the place where we should pray, seeing all places are one, there is none forbidden; only the common prayer must be made in what place soever the congregation of Christ doth assemble.

*7. What to pray.*

What to pray, lyeth in the necessity of every man: and forasmuch as we need both spiritual and corporal things; we may boldly ask them both. For as to ask spiritual gifts is profitable, and is commanded: so to ask corporal, is necessary and allowed.

*8. Of the excellency of prayer.*

The worthiness of prayer consisteth in two things; in the dignity of the commander who is God, the fountain of all goodness, who also commandeth only good things: and in the effect that followeth it,



which is the obtaining of whatsoever we desire faithfully, according to the will of God.

9. *What to do that we may be heard.*

First, we must put off our own righteousness, pride, and estimation of ourselves, and put on Christ with his righteousness: Secondly, an earnest faith and fervent love, with the laying aside of all rancour, malice and envy, is required: Finally, true repentance knitteth up the knot; for in it are contained all the virtues before named.

---

## REVIEW OF NEW PUBLICATIONS.

---

*The Conversion of the World: or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches respecting them. Second edition. Andover: printed for the American Board of Commissioners for Foreign Missions. Flagg & Gould. 1818. pp. 94.*

(Concluded.)

WHEN from Eden our first parents were ejected,

“The world was all before them, where to fix

“Their place of rest, and Providence their guide.”

Over so small a portion of the earth has Christianity thrown its sacred rays, that “the world” may, in a manner, be conceived as “all before” the missionaries of evangelic truth. Providence has, in many instances, been their faithful guide. It is the province, nevertheless, of piety and wisdom, to survey the wide and extended wilderness, and fix on those spots which promise to the hand of cultivation the largest success. Our authors justly observe, that

“Until there shall be a sufficient number of missionaries to supply all parts of the world, it will be our duty to select the most important places first. To do this requires much information and much reflection.” p. 33.

They add:

“The Moravians, while they have set a pattern to all other Christians for zeal, and patience, and perseverance, seem to have erred in many instances in the choice of their fields of labour. They have in general chosen the two extremes of heat and cold, and have sent great numbers of missionaries to thinly peopled countries: while many of the finest climates and most populous regions of the globe have in the mean time lain quite neglected. There is no part of the world, from the pinching cold of the frigid zone, to the burning plains of the equator, to which missionaries must not, ultimately, go; but while almost the whole world lies before us unoccupied, we ought not to choose the less eligible, in preference to the more eligible places.” p. 33.

While, in this attachment of mistake to the direction of the labours of the Moravians, we on the whole concur, we are not surprised at the course they have pursued. When, at the coronation of Christian the Sixth at Copenhagen, count Zinzendorff found that the Danish government had resolved to abandon the mission in Greenland, the sight of two converted natives of the country soliciting assistance, was too powerful to be disregarded; as was also the importunity of a person of colour, referring to a sister of his at St. Thomas, who often besought the Lord to send some teacher who might show her the way of salvation. Considering the limited extent of their field of operation, the success of the Moravians has scarcely been exceeded by any subsequent missions.

In contemplating the range for missionary attempt, it has been customary to exhibit men in reference to their different religions, whether Jewish, Mahometan, or Pagan; or in relation to the state of society, as civilized or savage. In the interesting production before us, the authors, pursuing the THIRD part of their design, which is to present a brief view of some of the most important openings for the extension of the Redeemer's kingdom, attend to distributions strictly geographical.

"Without attempting to determine precisely what places are the most important, as fields for missionary exertions, we may mention the following as interesting, and worthy the immediate attention of the christian public.

"First, the northern and western parts of the continent of Asia.

"From the Indus to the Mediterranean, and from the gulf of Ormuz to the Caspian sea, there is not a single protestant missionary. Within these limits there are probably fifty or sixty millions of people, destitute of the gospel, immersed in gross ignorance, and led away by the delusions of Mahomet. Scattered over these regions are not less than a million of Armenian, Syrian and Greek christians, in general destitute of the Bible, destitute of spiritual light and life, and on the whole but little better in any respect than their mahometan masters. What a field for the benevolent exertions of enlightened Christians! How much good might be effected by endeavouring to revive pure religion and christian knowledge in these eastern churches, venerable for their antiquity, their situation, and their origin.

"Siberia, Tartary, and the northern parts of China, form another immense theatre for missionary operations; a field as yet unexplored and uncultivated.

"All these regions merit particular attention at the present moment, because Providence seems to be preparing the way for the dissemination of the gospel in this quarter of the world. In proof of this remark we may mention three facts: first, the recent translation of the New Testament into Persian and Turkish;—secondly, the reprinting of the Armenian Bible both in India and Russia, and the effort that appears to be making in Armenia for the revival of oriental learning, and the introduction of the arts and improvements of the west;—thirdly, the foundation of Bible societies in different parts of the Russian empire." p. 33, 34.

After detailing much important matter in confirmation of these facts, our authors present the

"SECOND FIELD. The eastern coast of Africa, including Egypt, Abyssinia, and the island of Madagascar, presents another extensive and interesting field,

for the propagation of the gospel. This important field, like the one just mentioned, lies at present entirely neglected. No missionary has yet been established in any of these countries. Dr. Vander Kemp projected a mission to Madagascar, but was called home by his divine Master before he had time to carry it into effect.

"There are several circumstances which call the attention of Christians to these regions of pagan and mahometan darkness. The eastern coast of Africa and the island of Madagascar have long been the scene of the vile traffic in human beings, which has lately been abolished by most of the civilized nations of the world. Christians have now an opportunity of repairing, in some degree, the wrongs they have done the poor Africans for centuries past. They have formerly torn them away from their friends and native land, and carried them into slavery;—instead of any longer approaching their shores in slave ships, armed with hostile weapons, and furnished with the instruments of bondage, they may send them the peaceful message of the gospel, and impart to them that liberty with which Christ has made them free. De la Goa Bay, Sofala, Mosambique, Quiloa, and Melinda, on this coast, are places well known to the commercial world. Some of them are populous and healthy. The Portuguese have an establishment at Mosambique, and carry on a constant trade between that place and Goa. From Goa and also from the Isle of France missionaries may find conveyance to most of the places on the eastern coast of Africa and to the island of Madagascar. Between Madagascar and the Isle of France the communication is constant, as the English at the Mauritius receive all their supplies of cattle from Madagascar." p. 45, 46.

The relative situation of Abyssinia, surrounded with Egypt, Nubia, Sennaar, Arabia, and the African tribes, is justly represented as highly important. The consideration that in this country, supposed to consist of three millions of inhabitants, the christian religion has existed ever since the fourth century, is calculated to encourage exertion.

#### THE THIRD FIELD.

"The Burman empire, and the other neighbouring countries on the eastern peninsula, and the great and populous islands in the Indian ocean, present another extensive field for the propagation of Christianity, and demand very earnest attention." p. 49.

They add :

"This is an ample field, and calls for a large supply of labourers ; especially when we view it in connexion with the adjacent countries of Siam, Malacca, Cambodia, Cochin China and Tonquin, to which no protestant missionary has ever been sent.

"The great islands of Sumatra and Borneo are also without a single missionary, wholly destitute of christian instruction. In Java and the Moluccas, where the Dutch formerly had settlements, there are many nominal Christians of the protestant persuasion. The Malay language is almost universally spoken among these islanders, and the Malay scriptures, many years ago translated by the Dutch, are now reprinting at Serampore, both under the direction of the Calcutta Auxiliary Bible Society. Java and the Moluccas are now restored to the Dutch, and will probably be open to missionaries. The Americans carry on a considerable trade with Java, and on this account we might conveniently send out a number of missionaries to that island. A mission established there might branch out into the neighbouring islands, as Providence should open the door. It is said there are a hundred thousand Chinese in Java. Might it not be well to send a special mission to them with a view to raise up among them preachers to be sent back to China ?" p. 49, 50.

The following fact ought, surely, to lie with weight on every friend of the gospel of Christ.



"India has been the seat of a christian and protestant mission for more than a hundred years, and within twenty years past the number of missionaries and missionary establishments has been considerably increased;—but yet there is room! There is not even now a missionary to a million of souls" p. 51.

THE FOURTH FIELD is the continent of America, north and south; an attention to which devolves, with propriety, on American christians.

Part IV. of the production before us states, that *in this work there are many difficulties to admonish, but none to discourage.*

"The obstacles and discouragements to the missionary work, which are proper here to be mentioned, may all be comprised under the three following heads.

- "1. The mortality and defection of missionaries.
- "2. The obstacles to their entering the field.
- "3. The opposition which they may meet with after they enter upon their work." p. 57, 58.

These difficulties are diminished, or obviated, by various weighty remarks. Under the *third* class of obstacles, the following fact is well worthy to be remembered.

"No heathen or mahometan government, has ever sent from the field a single protestant missionary, nor can they with propriety be said to have opposed them; but on the contrary they have often greatly encouraged and patronized them! Happy would it be could the same be said of christian governments." p. 64.

The advantages that must result from pursuing the great object of evangelizing the heathen, is urged by several considerations:—as, that such exertions would tend to promote religion among the churches at home, and impart strength and encouragement to missionaries already in the field. The state of the Christians who are found in the midst or in the vicinity of pagans and mahommedans, the provision made for supplying almost all nations with the bible, and the ease with which the churches might send out the requisite number of missionaries, are pressed with affection and force upon the public attention.

"O ye blood-bought churches of Christ, let the cry among you be, "Whom shall we send, and who will go for us as our messengers to the heathen?" And O, ye pious youth, in Christ's strength, let the echo among you be, "Here are we, send us." Most happy, most blessed will be the individual, the church, the nation, who shall be earliest, longest, and most faithful in this glorious work. And may the God of all grace mercifully bestow this greatest of all blessings upon America, her churches, and her youth. AMEN." p. 81.

We have read this pamphlet with no ordinary interest. If it possess not the eloquence of Melville Horne, it discovers a passion of soul for the universal diffusion of the kingdom of Christ, equally ardent and active. It completely destroys the objection that the ability of Christians to fill the earth with missionaries is too circumscribed, and manifests a boldness of conception, an originality and perfection of plan, and a concern for the eternal salvation of men, which, it is hoped, will produce an impression that shall be retained for years to come.

*A Discourse on the Duty and Advantages of Improving our Baptism. By John Stanford, M.A. New York: Gray & Co. pp. 24.*

FROM an advertisement on the reverse of the title page, we learn that "the substance of this discourse was delivered to the church under the pastoral care of the Rev. Archibald Maclay, after the baptism of nine persons. It was afterwards enlarged, and is now published by request." The sermon is founded on Galatians iii. 27. "For as many of you as have been baptized into Christ, have put on Christ." Its design is to show "the ability of BELIEVERS, and of a CHURCH, to improve the subject of their baptism." After a neat and instructive exposition of the text, Mr. S. proceeds to state in what "the competency of a Christian to improve his baptism" consists. "This arises from his active REASON, his personal FAITH, and his ardent LOVE TO CHRIST." Under the head of personal faith the author remarks, that

"This faith is not the production of nature or of art; neither does it merely affect the mind; but, like the vital fluid in the animal body, which animates all its parts, it actuates all the powers and faculties of the soul." p. 3.

The "important purposes for which" individual believers "may and ought to realize and obtain advantages" from their baptism, are, "the increase of humility, the enlivening of the affections, the maintaining of a christian profession, promoting holiness in life, and invigorating the hope of a glorious resurrection from the dead." Having in a pleasing and striking manner, illustrated these ideas, the author adds:

"I shall claim your attention a few more minutes to show you, that a CHURCH, as such, may likewise improve the ordinance of baptism, for the purposes of maintaining and enlivening their UNION in the faith and fellowship of the gospel.

"On this subject Paul wrote an animated epistle to the church at Ephesus, beseeching them to walk worthy of the vocation wherewith they were called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace. And, to stimulate them to this holy union, and to these important practices, he named SEVEN UNITS as so many reasons, comprising the chief doctrines of the gospel. There is, said he, ONE body and ONE spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE faith, ONE baptism, ONE God and Father of all, who is above all, and through all, and in you all. (Eph. iv. 1—6.) To the church at Corinth, he wrote with the same design. As the body is ONE, and hath many members, and all the members of that ONE body being many, are ONE body: so also is Christ. For by ONE Spirit are we all baptized into ONE body, whether we be Jews or Gentiles, whether we be bound or free; and have been all made to drink into ONE Spirit. For the body is not ONE member, but many. (1 Cor. xii. 12—14.) The sum of these addresses, may be thus stated: Christ in his person, and with the Father, are ONE. The church is Christ, though of many members, are ONE. And although its various members have their different faculties and offices, analogous to the human body, as the eye, the ear, the hand, the feet, the head: yet all have their proper places and uses in the ONE body, as God, to the pleasure of his



grace hath set them for the beauty and benefit of the whole. The unity of this body, is admirably expressed by ONE baptism. ONE element of water; ONE Christ; ONE profession of the gospel; consequently, the solemn and frequent recollection and improvement of this ONE baptism, is, in the highest degree, calculated to promote unity, peace, order, and happiness among the respective members of a gospel church.—In addition to these reflections for the use of churches, I am disposed to say, that MINISTERS too, besides their christian character, may, and ought to improve their baptism. What obligations are they under to their Lord for putting them into his service, and granting them his supports, and success in their labours! Paul could not forget the memorable time when he was baptized by Ananias, and straightway preached Christ in the synagogues, that he is the Son of God. In his after days, the recollection of it served as an incitement to newness and vigour of life, and to maintain the honour of his Lord in every department of his ministry. And, as ministers, I am persuaded, that we also may reflect upon our baptism for the most valuable purposes, and especially to promote a happy ministerial union among ourselves, as well as with the people of our respective charges." p. 18—20.

The discourse concludes with a solemn address to such as "may have been in the habit of attending the administration of baptism for no other purposes than to gratify a vain curiosity, or to indulge their ridicule." Those who differ from the author, as to his views of the rite, are addressed in a tone candid and affectionate; and the newly baptized persons are reminded of their privileges and their obligations.

"What enemies may hereafter assail you; forget not, that your greatest foes lie within your own breasts. Bishop Hall, in his contemplations on the baptism of your Lord, very justly says, "No sooner was he led up out of the water of baptism, than he was led into the fire of temptation." In your measure, you must expect the same; for the disciple is not above his Lord." p. 23.—24.

We have seldom seen a discourse, of equal length, more replete with judicious, practical and pious ideas. We hope its circulation and its utility in the churches of Christ, will be extensive.

---

*A Drop of Mercy from the Bright Cloud of Righteousness: containing, I. A View of the state of Religion in the congregations at Waller's, County Line, and Bethany, prior to the late Revival. II. A Narrative of the commencement and progress of the revivals in those churches for five months. III. Four Letters on the subject of experimental and practical Religion. IV. Some Remarks on the regular support of Gospel ministers. By A. Waller, of Spottsylvania county, Virginia. Richmond: W.W. Gray, pp. 48.*

ACCOUNTS of the revival of religion are among the most desirable and precious of Magazine materials. The work before us contains delightful intelligence relative to the progress of the Mediator's kingdom. The title, we confess, is fanciful. It is of a description with the quaint and curious names which, a century and a half ago, the pious authors of the times were accustomed to adopt. The figure



of "a drop" falling from a "bright cloud," we cannot think a happy one. The contents, however, abundantly compensate for this trivial error.

We had often heard that the labours of our worthy brethren, the Rev. Isaac Hodgen and the Rev. Walter Warder, were greatly blessed in Virginia on their return from the Baptist Convention in Philadelphia, in May, 1817. A pleasing detail of particulars are here given. Our author states,

"In the middle of wheat harvest the ministers before named came among us, in the spirit and power of the Lord Jesus; and afterwards preached in rotation four or five times, with all the simplicity of apostolic zeal, and great success, to vast crowds of people. The first sermon, however, of Hodgen, was a masterpiece (at least) to me. It was on these words: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." I never saw his face before, but he told me all my faults, and sweetly described all my sorrows and my joys." p. 9.

Our author proceeds, in a plain and affecting manner, to relate the exercises of his own heart.

"Several pious ministers who frequented the meetings of the Kentucky brethren, informed me that they could not feel any engagedness in the work, which seemed to be bursting forth under the ministry of those preachers. This tended very much to strengthen my excuses in secret before a throne of grace; and I tried to believe that no sacrifices were required of me in the work, except the faithful discharge of my stated labours in the Lord's vineyard. But I tried in vain! My distress of mind continued to increase, from an inward conviction that I was disposed to roll in the lap of domestic indolence, while the great harvest of souls was ripening for the active labourer all around me; until I became fearful it would settle down in a fixed melancholy. Sometimes I would endeavour to divert my mind by the conversation of a loving wife, and the innocent prattle of our children; but my efforts were ineffectual. I was in the frequent habit of retiring into a grove of pines, (where are deposited the remains of many of my relatives, together with two of my own children,) for the purpose of prayer; and having one cloudy morning felt more than common distress in mind, concerning my own situation, as to my unwillingness to forsake all for Christ, and rush into the great harvest of souls, I entered my usual retreat for the solemn purpose of seeking communion with God. The lowering clouds, the thick cluster of pines, as also the graves of the sleeping dust, seemed greatly to increase the spirit of devotion; my very soul was lifted in strong cries to the throne of mercy for divine instruction concerning the way of duty. While I was thus engaged, the thought struck me with great force indeed, that the souls of my dear departed children, (near whose graves I was then kneeling,) were at that moment in glory, singing the praises of the Lamb of God, who died for the redemption of lost sinners! and that I was surely a most ungrateful wretch, to feel unwilling to spend and be spent in the cause of Christ! I am unable to describe my feelings at that moment: I wept under a sense of God's goodness, and my own ingratitude:—nay more, I fell on my face, and cried out, O Lord! send me, and I will go; I will forsake all for Christ, and try to spend my latest breath in exhorting sinners to repent and turn to God!" p. 10, 11.

The revivals have chiefly taken place "in the congregations at Waller's, County Line, and Bethany." Of the emotions of the author at a monthly meeting at Waller's, the reader may form an estimate from the following language.

"It would require the pen of an angel to describe the sensations of joy and gratitude which filled my own soul, when meeting the broken hearted sinner at a

throne of mercy on the floor, after sermon. I had long since been watching for the coming of the Master, by fervent prayers and humble groans; and now to behold numbers upon their knees, crying out, What shall we do to be saved? produced in my enraptured mind, a foretaste of those immortal pleasures which bloom in the paradise of God." p. 13, 14.

He adds :

"In the early part of October, the bright cloud of mercy began to extend its wings over the congregation at Bethany, and on the third Lord's day, in the morning, I commenced the precious work of baptizing among those people; fifteen persons were on that day added to the church. The revival had now become general in the three churches, and having none to help me, I was almost exhausted in the fatigues and labours of the vineyard, as well as in continual watchings by night and by day. But the great Head in Zion was with me, and supported my feeble frame beyond conception; so that the months of September and October were to me a feast upon mount Tabor; in which I preached over forty discourses, and baptized one hundred and forty-five persons." p. 14.

We regret that our limits forbid more extensive extracts. The following will afford a specimen of the numerous cases the pamphlet contains :

"A young gentleman of liberal principles, who had spent a morning in light and sarcastic conversation with a carnal neighbour on the subject of the revival of religion, on his return home stated that he was suddenly seized with such an awful sense of his lost state, and the omnipresence of God, that he was brought upon his knees to beg for mercy, through a crucified Saviour, and from this period he became an attendant on public worship, a penitent and broken hearted sinner, and finally he obtained a full assurance of pardon for sin, and has since become a zealous member of the church which he once despised.

"Two christian friends entered into covenant that they would unite in fervent supplications before the throne of grace in behalf of a thoughtless acquaintance, for whom they entertained great personal respect; and to their great joy and surprise, in about three weeks afterwards the gentleman came to meeting—was struck to the heart with the power of conviction for sin; together with his lady. They have both since become members of the County Line church. It was truly a melting sight to behold him leading the partner of his earthly joys down into the watery tomb, while tears of sweet contrition for sin, and humble gratitude to God for his pardoning love, through a divine Redeemer, were rolling in pearly drops down his manly cheeks." p. 19.

"The last (among the many wonderful circumstances which have transpired) that we shall notice, is the case of the author's own relatives. My parents were among the first fruits of the Spirit under the ministry of the noted Samuel Harris, justly styled the apostle of the Virginia baptists. They became members of the baptist church about fifty years past, prior to their marriage several years. They have lived to raise five sons and one daughter, all of whom they have the satisfaction to see happily married, and settled in comfortable circumstances. I was their first born, and I have often remembered, with humble gratitude to God, my happy lot to be born of such parents. They used to converse with their children about the great things of eternity, from the earliest dawn of reason; and, as soon as we could read, the holy bible was put into our hands, and occasionally they would make us read, and then explain the contents (of what we read) to us, especially on the Sabbath day. Our father was, from my earliest remembrance, very punctual in the observance of family worship, which made a gradual and deep religious impression on my mind. About the commencement of my fourteenth year, I obtained a hope of an interest in the merits of our blessed Redeemer, and in a few days after I entered my fifteenth year, became a member of the baptist church. Shortly after the pastor of our church baptized a younger brother in our family, and in the lapse of years I had baptized two more of my brothers, and our sister, together with my own wife, as also the husband of our sister prior



to their marriage. In our late revival the heavenly drops of divine mercy came down again in rich profusion upon our highly favoured family; and the last of my brothers, four sisters-in-law, three nieces and a nephew, the youngest not thirteen years, have bowed to the sceptre of King Jesus. Our aged parents, at the advanced age of over threescore and ten, are in good health, and full of piety and good works—waiting for a gentle dismissal, and the earnest hope of a glorious immortality, and a place at the right hand of God, where are pleasures for evermore." p. 20, 21.

The letters "on the subject of experimental and practical religion," and "the remarks on the regular support of gospel ministers," are judicious and interesting. We are much pleased with the evidences he adduces of "a renewed mind,"—such as love to God, love to Christians, self loathing, distress for the sins of thought, an earnest desire for the salvation of others, a forgiving spirit, and a spirit of inquiry concerning the way of duty.

In an Appendix to the work, the author, whose zeal and piety call for holy emulation, has the following observations.

"In looking over my papers, I find that the unbelieving wives of *seventeen* brethren, and the husbands of *five* sisters, have become the subjects of divine mercy in the revival. Thirteen cases have occurred in which both husband and wife entered the baptismal tomb. O, how delightful the prospect, for the heads of families to be united in the cause of Zion's king!

"Since the commencement of the revival, the author has baptized about four hundred, (May 2d,) and including the additions made to the sister churches of Gold Mine, Mount Hermon, and Little River, together with the additions elsewhere in neighbouring churches, we conclude, that at least *six hundred souls* have professed to obtain the pardon of sin since the visit of elders Hodgen and Warder, on their way from the missionary Convention. What a glorious display of divine mercy in favour of the missionary cause is this! The zeal of Bible and Missionary societies, we humbly hope, will continue to increase, until the knowledge of God shall cover the earth as the waters do the fountains of the great deep." p. 47, 48.

To the preceding accounts we have the pleasure of adding extracts of

*A letter from Mr. Hodgen, dated January 18, 1819, addressed to his intimate friend and brother, Mr. J. K. H. of this city.*

"I SHALL rejoice your heart by giving you a short account of my labours since I wrote last. In the month of September last I received a letter from Logan county, Kentucky, signed by upwards of forty persons, in which they expressed an anxiety that I would visit them, and preach two or three weeks in that section. Hoping the Lord had put it into their hearts to invite me, I accordingly went in October, praying the angel of the Lord of Hosts to go before. I arrived on an evening of their stated weekly meeting, and was invited to preach. While I was engaged in prayer (I trust I speak with humility,) the Spirit of the Lord was upon me, and before I closed the whole assembly were bathed in tears. I then addressed them from these words, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come, from the presence of the Lord." The effect was great, and nearly all came forward to join in prayer. I continued with them ten days. Many old saints rejoiced, and many poor sinners were made to mourn for sin, and some few found pardon. I baptized



three; one of whom, I think, will preach the gospel. Three were baptized a few days before I arrived. I returned home about one hundred miles, but could not rest in spirit. I visited them again in November. During my absence the Lord brought many souls to the knowledge of the truth, and upwards of fifty were baptized. I stayed with them four weeks, preaching day and night, and baptized fifty-five. Twenty-five were baptized by other brethren, I think, since the revival commenced in October. About one hundred and fifty have been baptized on profession of faith in Jesus. The work is still increasing and spreading, and the ministers of Jesus are alive to the cause. O may it spread to the ends of the earth, and all flesh see the salvation of God. I have often felt, lately, if I was a young man and not encumbered with a large family, that I would like to be a missionary, should the Lord say Go, and the brethren let me. My soul longs for the salvation of souls. O the worth of one soul! I had rather be the means of saving one sinner, than to possess the world!"

## FOREIGN INTELLIGENCE.

### WORKS IN THE SERAMPORE PRESS.

*Extract of a letter from Mr. Ward to Dr. S. dated Calcutta, Sept. 14, 1818.*

THE following list of works now in the press, will, perhaps, give as good an idea of the state of things here, as any thing I could send you.

The New Testament in Bengalee, translated by Mr. Ellerton.

Do.	in the Assam,	do.	by Dr. Carey.
Do.	in the Sungskrit,	by	do. (second edition.)
Do.	in the Telinga,	by	do.
Do.	in the Kornata,	by	do.
Do.	in the Wutch or Ootch,	by	do.
Do.	in the Nepaul,	by	do.
Do.	in the Marwar,	by	do.
Do.	in the Oojein,	by	do.
Do.	in the Bhugulkhund,	by	do.
Do.	in the Bundulkhund,	by	do.
Do.	in the Dukshina Sind,	by	do.
Do.	in the Kashmere,	by	do.
Do.	in the Jumboo,	by	do.
Do.	in the Mujud,	by	do.
Do.	in the Harotee,	by	do.
Do.	in the Huriana,	by	do.
Do.	in the Runoj,	by	do.

The Prophetical Books, in Hindee, by do. (just finished.)

Do. in the Mahratta, by do.

The Pentateuch, in the Shunkun, by do.

The Historical Books, in the Shikh or Punjabee, by do.

Do. in the Pushtoo or Affghan, by do.

- The New Testament, in the Bruj Bhasa, by brother Chamberlain.  
 The Poetical Books, in the Chinese, by brother Marshman.  
 The Gospel by Luke,\* in do. do.  
 The Pentateuch,† in Bengalee, by Dr. Carey.  
 The Gospel of Matthew, in the Malay (Roman character) by brother Robinson.  
 The Pentateuch, in the Malay (Arabic character) by the Rev. Mr. Hutchings,  
 for the Calcutta Auxiliary Society.  
 The Sungskrit Dictionary, second edition.  
 A Sungskrit Grammar, edited by J. Marshman, jun.  
 Do. by Tara Chaud, a christian hindoo, with a Bengalese translation.  
 Baxter's Call to the Unconverted, in the Malay, translated by Jabez Carey.  
 Bunyan's Pilgrim's Progress, in Bengalee, translated by F. Carey.  
 Goldsmith's History of England, in Bengalee, translated by do. for the School  
 Book Society of Calcutta.  
 Bengalee Dictionary, by Dr. Carey, in 2 volumes 4to.  
 The Ramayuna, in Sungskrit, 4th volume, by Drs. Carey and Marshman.  
 The Sankyu Pruvachuna Bhashya, a hindoo philosophical work in Sungskrit,  
 edited by Dr. Carey.  
 An English translation of do. by do.  
 A Bengalese translation of do. by Ramjay Turkalunkar.  
 The Flora Indiana, a botanical work, in several volumes, edited by Dr. Carey.  
 The Book of Common Prayer, in Tamul, printing for Gen. Brownrigg, gover-  
 nor of Ceylon.  
 Bengalese Hymns, about 300 pages.  
 The Friend of India, a magazine or monthly publication in English.  
 Monthly Letters to the Society from all the Stations.  
 Sumachar Durpuna, a Bengalese monthly newspaper, by Mr. John Marshman.  
 The Dig Dursuna, a Bengalese monthly magazine, by do.  
 An Astronomical School Book in Sungskrit, by do.  
 Do. in Bengalee, by do.  
 Spelling Tables for Schools, by do.  
 Scientific Copy Books, by do.  
 The Happy Deaths, a work translated into the Bengalese.  
 We are beginning a Sungskrit College, for the instruction of christian and  
 other Hindoo youth, that by this means we may spread through the country Eu-  
 ropean science and the principles of Christianity.

—•—  
 FROM THE BAPTIST MAGAZINE, LONDON.

*Extract of a letter from the Rev. J. Chamberlain to Mr. Ivimey, dated  
 Monghyr, April 1, 1818.*

WELL, you will say, what prospects have you? What have you been doing?—  
 What shall I say? I will tell you all I can. In last November, my family and I  
 went to Diggah, to meet our dear friend Mrs. W. from Agra, who came all that  
 way (400 miles) to follow her Lord in his appointed way. Then I had the hap-

\* This will complete the New Testament.

† In small type, to get the whole Bible in one volume.

piness to baptize a person, whom I can look upon as the fruit of my former labours. A letter from her, received to-day, says, that she 'went on her way rejoicing' all the way home again; and in her journey distributed about 700 gospels and pamphlets amongst the people in the towns and villages by the river side. I rejoice in this, as my work is thus carried on by others, while I am engaged in another department.

"On the 27th of December, (1817,) Glory be to God, Hingham Misser, a native, was baptized in the Ganges, just below our house. His conversion and baptism have made a great stir among the natives. On the day he was baptized, some said, '*Monghyr's Ka nak Kata gye*?' i. e. '*Monghyr's nose is cut off*.' By which expressive phrase, great disgrace is intended. Hingham Misser is a Brahman, of very respectable cast and connexions. He had been employed as a reader of the scriptures for more than twelve months, during which time he had shown such an attachment to Christianity, as to separate himself from all his connexions. He was visited by illness for some months, during which time none of his relations cared for him: none called to see him. On his recovering, he was enabled to make a profession of his faith in Christ, before many witnesses: to do which, he has left a wife and five or six children, and his home. Two lads, his eldest sons, saw him baptized in the river as though they saw him burned, and they have not spoken to him since: they may be twelve or fourteen years of age. To one of them the father sent a pair of shoes, which he threw away with contempt. The relations unite to support the family, and many others unite with them to preserve the whole from becoming Christians. I suspect, however, that this will not last long: the benevolence of a native is seldom a perennial stream. Of all the professions of Christianity, which have been in this country, few have been attended with such triumphant circumstances as this has been. Hingham Misser is a very meek man, very humble, very diligent, and of a good understanding in the scriptures; he is daily employed in the instruction of the people here, amongst whom he boldly declares his profession, and meets with more attention than in his circumstances could have been expected. Brindabun, our aged native brother, has been greatly encouraged by this instance of Divine favour. He is now gone to Diggah, in company with Nygunsookh, a young man who was baptized about a fortnight ago. He was sent by the brethren from Diggah for instruction, and remained here upwards of two months: he was originally from Joypore. We have one inquirer whom Brindabun and Nygunsookh brought from a party of pilgrims; he has shaved himself, and appears very hopeful. Another young man appears to be on the Lord's side, but his fear of his father and mother prevents his coming forward. An European lady has, I hope, been brought to discover her sinfulness, and the excellency of the Saviour, by a visit to Monghyr, which Providence brought about. She is mother-in-law to sister P. She appears to be brought from the state of mind of the boasting pharisee, to that of the contrite publican. Brother Capt P. is not yet returned from the Cape, to which he went on account of the state of his health. We were rejoiced to hear from you, respecting brother Buck, as we had been very anxious on his account. Our sister Moore has been removed by death, and our brother Moore is in deep distress, and has been afflicted with a fever for a long time. I regret that I have to impart no welcome tidings respecting myself: I have been labouring under a cold ever since I left Diggah, and from the be-



ginning of this year have been almost laid up. For a whole month I did nothing. My cough, which is very severe, is attended with asthma, and what will be the termination of my complaint is at present very dubious. I am much debilitated in body, and do very little. I delight in the work of translations, and have my heart set upon the completion of two versions for the work of God. But my heart fails me. If my cough continues, what can I do? Pray for me, for I hope I shall not be beyond the reach of prayer when you get this. Peace and good will be to Ireland, and to France, and the Isles of the sea.

#### INTELLIGENCE RESPECTING PERSIA.

THE Rev. Deocar Schmid, a missionary from the Church Missionary Society, in a late communication, dated Madras, October 8, 1817, has mentioned a conversation he lately had with an Armenian bishop from Jerusalem. After stating a few particulars respecting the present state of Jerusalem, he observes:—“But by far the most remarkable things which I heard is, that there is a number of about 80,000 persons in Persia, called Sophis, who, about ten or twelve years ago, openly renounced Mahomedanism, abolished circumcision, established separate places of worship, and adopted a peculiar dress to distinguish themselves from Mahomedans. They are said to speak highly of Christ; to revere the scriptures: and, on the whole, as the vicar expressed it, ‘to come into the Christian way.’ They would receive copies of the Bible, and especially of the New Testament, with the greatest joy and gratitude; and would support with the greatest zeal all attempts to enlighten the Persian nation. They have their most learned teachers in Shiraz. They have a book in the Persian language containing their religious principles, which the vicar promised to procure me for my perusal.

“Are these not wonderful accounts? Are these not mighty calls to be diligent in the work of the Lord?”

#### TOLERATION IN PERSIA.

It is well known that the Mahometans profess to believe that Jesus Christ is a great prophet; that he performed miracles; that he ascended up into heaven; and that he will judge the world. They in general, however, treat Christians with great contumely and cruelty. We are happy to hear that the prince royal of Persia is attempting to protect the Christians in that kingdom. He has lately assembled at Tauris, a city of Persia, containing about 200,000 inhabitants, a divan, composed of the Sheickal-Sellaum, (or head of faith, an office answering to that of mufti in Turkey,) and the principal doctors of the law, and proposed the following questions for their determination. 1. Was Jesus Christ a true prophet sent from God? 2. Are the laws contained in the Gospel just? 3. Is it lawful to blaspheme these laws? The first two questions were answered in the affirmative; the last, in the negative. These decisions have received a legal form. The prince royal has in consequence punished one of his domestics for insulting a Christian.

## TRIUMPH OF RELIGIOUS LIBERTY IN FRANCE.

A CAUSE involving questions of the highest interest to our Protestant brethren in France, has just been decided in the superior court of criminal justice. The mayor of the little town of Lourmarin, had ordered the inhabitants to cover the fronts of their houses with tapestry, in those streets through which the idolatrous mass was to pass, at what is called the "Feast of God." The police of Gap fined monsieur Roman, a protestant, six franks, for refusing to obey the mayor's edict. M. Roman appealed to the Court of Cassation. The question was, "Can a citizen be compelled to hang out tapestry on the front of his house, while the external ceremonies of the Catholic worship are performing?" On this question the counsellors for M. Roman delivered the most correct sentiments upon the subject; declaring, that "all the constituted authorities had proclaimed the principle of religious freedom; and had completely separated questions of religion from those connected with civil and political rights." "The court, after a long deliberation, pronounced a judgment, said to be most *strongly worded*, by which it annulled the judgment complained of, and decided that the municipal authorities have no right to make a rule for constraining citizens to cover the fronts of their houses on occasions of religious ceremonies." Comparing the above decision with the spirit manifested towards the protestants in France only three years since, we consider it a subject for congratulation to all who love our Lord Jesus Christ in sincerity, as the triumph of reason and religion over superstition and idolatry.

## DUTCH MENNONITES.

*Extract of a letter, dated April 2, 1818, from Mr. W. H. Angues, residing with Mons. Mauniers, Pasteur Reforme.*

AMONG other good men here is a minister, who is a Dutch baptist, or Mennonite, and has the character of being a pious and learned man. It is greatly his wish to promote an acquaintance with the English baptists: for which purpose he would be glad to open a correspondence with any intelligent person in London, or elsewhere, of that denomination, to interchange communications on the state of religion, &c. This co-operation might extensively promote objects of a public nature for the spread of truth. His name is Mr. Mascaart; and he being a respectable man, and desirous of doing good, I have thought of making an effort through him to recommend the Baptist mission, and some other benevolent objects, to the churches in the Mennonite connexion, (which, through Holland, I learn, are both opulent and numerous, particularly in Friesland,) and also to the German baptists. I wish you, therefore, to forward some copies of Fuller's Abridgment of the Baptist Mission, Ivimey's History of the Baptists, and any other publications you deem suitable to the design of making this object fully known. Mr. Mascaart informs me, that he has had for some time in MS. a General History of the Baptists, in his own writing, but has not yet had an opportunity of printing it. He further states, that most of the literary journals throughout Holland are conducted by ministers of the Mennonite persuasion.



FROM THE AMERICAN BAPTIST MAGAZINE.

## CONVERSION OF THE SAILORS.

THE account in your last Number of the interesting scenes which transpired on board the ship in which the missionaries sailed to India, has no doubt filled many hearts with joy. I must confess while reading this account to my family, such powerful emotions were awakened in my breast, that I found it difficult to proceed. Feelings of delight, of gratitude, and of astonishment, compelled me repeatedly to pause. The reflection that our dear brethren did not forget their missionary character, afforded me almost as much satisfaction as the success which attended their pious and faithful labours. There was one consideration, however, which caused me to "rejoice with trembling"—the probability that some of these hopeful converts might make "shipwreck of faith and a good conscience" before their return to America. I was fearful lest some of them should be drifted from their course by the fatal current of sin, and thus perish on those shoals and quicksands which endanger our passage to eternity. For ever blessed be the Lord, there is reason to believe they have escaped these evils! With Christ for their captain, the scriptures for their compass, the hope of the gospel as their anchor, and the Holy Spirit to waft them forward, they seem to be steering to the port of endless rest.

As soon as I heard of the arrival of the Independence, I went on board. I was almost afraid to make inquiry of the officers, concerning the conduct of the men lest my trembling apprehensions should be realized. It gave me however the greatest satisfaction to be informed, both by the captain and first mate, that the sailors had conducted with the greatest propriety. I observed to the first mate, we had received intelligence that several of the crew had become very serious on their voyage to Calcutta, and I wished to know from him whether their deportment on their passage home had been such as becomes religious men. He unhesitatingly assured me it had. Having ascertained this pleasing fact, I gave them all an invitation to call on me, that I might hear from their own lips "what the Lord had done for their souls."

The first evening after this invitation, only one of them visited me, the others being unavoidably engaged. From him I received a very pleasing and satisfactory account of his conversion to God. It would occupy too much of your Magazine to give a detail of the exercises of his mind. Suffice it to say, that N. from being a notorious swearer, and a lover of pleasure more than a lover of God, displays the meekness and humility of a disciple of Christ. O, said he, "never did I go such a voyage before! it is frequently the case that sailors are picking up a quarrel, swearing at one another, and sometimes fighting; but we were all like a band of brothers trying to please one another. I never was in a ship where we knocked off the work so pleasantly and so cheerfully. There was no such thing as swearing all the way home. Such of our shipmates as had no religion did not swear in our hearing." While attending to his artless story, the words of Watts occurred to my mind with peculiar force:

Lions and beasts of savage name,  
Put on the nature of the lamb;  
While the wild world esteem it strange,  
Gaze, and admire, and hate the change.



On a succeeding evening three others came to converse with me. It was really a feast to hear these weather-beaten mariners relate their experience with the simplicity of little children. One of them, a Scotchman by birth, said, "the day before he shipped on board the Independence he was very low in his mind, and endeavoured to remove it by intoxication," but, as might be expected, the momentary excitement produced by the liquor left him still more depressed. His convictions of sin however were not very deep, or permanent, till the missionaries commenced their ministerial labours. Then he had a view of his lost condition. He saw that he was exposed to the tremendous storm of divine wrath. He observed, "he felt so bad that he thought he could not possibly live." At first he supposed he could do much himself. Said he, "I thought I could knock off swearing, and knock off drunkenness, but I soon found I could do nothing of myself." He was at last brought to hope in the mercy of God through our Lord Jesus Christ.

The Norwegian, who was taught by one of the missionaries to read, gave a very affecting account of the dealings of the Lord to his soul. His broken language gave a peculiar charm to the story of his life, and especially of his return to God. Said he, "for some time I did not tink of dese tings at all. I made sport of dem, and to't it all foolishness. One day Mr. Wheelock, he talk to me, to turn from my evil ways; but in my inside I laughed at him. Afterward my conscience pricked me, I to't dere was someting in religion. Den I felt so bad I could'nt help crying. I felt sush a load of guilt on my conscience, I did'nt know what to do. After dis I had sin-sorrow, and prayed to de Lord he would have mercy on me." This poor man saw that salvation could be obtained only through the blood of Christ. But I can do no justice to the childlike manner in which he spake of divine things; I shall therefore forbear any further description of his conversation.

S. F. another of the sailors, has had a good education, and is an amiable young man. Having sat under the ministry of the gospel in England, his habits, previous to his becoming truly serious, were more correct than is usual among seafaring men. I trust he will be an ornament to a christian profession. There are two or three others whom I have not seen, but of whom their brethren speak well.

It will be gratifying to the friends of missions to be informed, that three of the sailors, of their own accord, have each presented three dollars to aid the funds of the Baptist Foreign Mission Society. When the rest return to town they will probably do the same, as they unanimously agreed, while at sea, to present their mites to the Society.

I have been thus particular in my account of these men for the satisfaction of your numerous readers. They may rely on the above as a plain statement of facts. I have introduced no colouring in the representation for the sake of giving effect. What is here recorded will leave an impression far short of that which would be felt in a personal interview with them.

Perhaps it would be improper to close this communication without a few brief reflections.

1. We learn what great good may be done by missionaries when they possess the spirit of their station. Had our brethren contented themselves with the idea that they were sent as missionaries to Burmah, and had no special duty to

perform till they arrived there, we should probably have heard nothing of the conversion of the sailors. To their honour be it stated, they commenced their labours on board the vessel as early after their embarkation as possible. They not only preached on deck, by the kind and cheerful permission of the captain, but embraced opportunities of conversing with the crew in the fore-castle, and while one was engaged in teaching a poor foreigner to read the English language, the other was performing the same kind office for another foreigner. While pursuing these works of love, the Holy Spirit descended as a monitor, and as a comforter. Such were the effects which followed, the sailors as well as the missionaries exclaimed, "that instead of the ship being a floating prison, it was a floating heaven."

2. We are taught by this interesting event the efficacy of prayer.

No one present at the prayer meeting, when the missionaries were commended to the protection of the Lord, can easily forget the solemn services of that evening. There was a remarkable spirit of devotion. And while the missionaries were prayed for, the officers and men were not forgotten. There is reason to believe that the prayer of faith was heard. A sceptic may smile at this remark, but Christians who believe that God has made it their duty to pray, and that he answers prayer, will give it the importance it deserves.

3. Let us be encouraged to hope that our missionary brethren will be succeeded in their labours. A recollection of what the Lord has done, should inspire us with confidence in him for future success. The conduct of our brethren on board the ship is a pledge that they will enter on their labours with zeal, and persevere in them with faithfulness and constancy. The same power which accompanied their ministrations on the water, can with the greatest ease subdue the hearts of Burmans to the truth. May we not indulge the hope that this power will be exerted, till we hear that Gaudma has fallen, and his votaries have become the humble followers of the Son of God!

4. I cannot dismiss this paper without entreating Christians to remember these converted sailors at a throne of grace. O! pray for them, that they may be kept by the power of God through faith unto salvation. Perhaps few men are placed in more trying circumstances than they are. Compelled by their calling to be with men of no religion, and exposed to their sneers and scoffs, they will greatly need the ballast of divine grace to enable them steadily to keep on their way. O! pray for them, that out of the fulness of Christ they may receive, and grace for grace. There are many other evils unavoidably connected with a seafaring life, which must be detrimental to the spiritual growth of the Christian. Among these may be enumerated, absence from the means of grace—the time which is spent in ports where the gospel is not preached—the situation of sailors as strangers who have few or none to watch over them, to admonish or console them, even in places where evangelical truth is proclaimed. A consideration of all these circumstances should excite the sympathy and prayer of all who love the Lord Jesus Christ.

May the Lord keep them from falling, and grant them an abundant entrance into his heavenly kingdom. In whatever part of the world they may terminate the voyage of life, it is my earnest prayer that each of them may have the triumphant feelings so beautifully expressed in the lines of Henry Kirk White,

Now safely moor'd, my perils o'er,  
I'll sing, first in night's diadem,  
For ever, and for evermore,  
The Star—the Star of Bethlehem.

EUMENES.

## MORE INFORMATION RELATIVE TO THE CONVERSION OF SAILORS.

IN the ship *Edward*, lately arrived at Philadelphia, are several seamen who have recently, and for the most part on ship-board, been converted to God. One of them was baptized by brother Lawson at Calcutta, the Lord's day preceding the time of the vessel's sailing. They appear to be men of deep experience, and are communicative, intelligent and amiable. They have been introduced into several pious families in this city, where their religious converse and modest deportment have left a most pleasing impression. The officers of the vessel bear testimony to their exemplary conversation on board. It is impossible to converse with them without observing the softening, sanctifying and elevating nature of the gospel of the Son of God. The prophecy is surely accomplishing—"The abundance of the seas shall be converted unto thee."

## DOMESTIC INTELLIGENCE, REVIVALS, &amp;c.

THE Rev. *Joshua Bradley* of Albany, N. Y. has just published a book containing a concise account of the several revivals of religion which have taken place in the United States since the year 1815.—From this interesting work, we select the following articles.

**TROY.** Since the commencement of 1815, there have been received into the communion of the Presbyterian church, two hundred and sixty—into the Baptist 225—and into the Methodist 320—and a number into the Episcopalian communion. These were the fruits of those astonishing influences experienced in this small city.

The present revival commenced its visibility on the second Lord's day evening in January 1819, after the usual religious services were closed in the Methodist church; a few young people tarried to sing after the congregation was dismissed. A preacher who was raised up in this city, being present on a visit, observed one of the number affected, and after some conversation with this young person, who requested him to pray, a number came to the altar, and the Spirit descended and spread its influences upon that people, until near two hundred have joined the church.

In relating their experiences, they profess to have been seriously impressed from different periods of time; none probably exceeding a year.

The danger of procrastination, and particularly as it procures hardness of heart, has been faithfully proclaimed in their ears, and the Spirit has set the word home to their hearts. Almost the whole of that congregation exhibit signs of great seriousness.

The work is now increasing among all the denominations in the city. Upon the fourth of February, Rev. Mr. Sommer observes, that he had conversed



with thirty-five since the 26th of January, who have felt the powerful influences of grace. Some of them have been approved by the standing committee of the church, as suitable candidates for the ordinances.

The means, by which it has been the pleasure of Jehovah to originate and carry on the work among his people have been as various, as the application has been sovereign. Several of the converts are scholars in the Sabbath school, and some of them date their first impressions from the affectionate exhortations of their pious teachers; while others make mention of the preaching of the everlasting gospel as the instrument of their conversion to God.

Rev. J. Coe, D. D. observes, that it seems almost too much to expect a general revival, in so short a time since the other. But that we ought not to limit a God of boundless mercy. He works like himself. Many little children, and some young people, and others further advanced in life, appear to be solemnly impressed. That very considerable divine influence is diffused among his congregation, in awakening and convincing them of their guilt and danger. But where this will issue God only knows, and time must determine. They rejoice with trembling. Yet may they with an holy pleasure look up and utter the language of Isaiah, *Who are these that fly as a cloud, and as doves to their windows?*

ALBANY. Since the commencement of 1815, a divine influence has been exerted in this city, and the gates of our Zion have been thronged with anxious sinners and joyful converts. But the cloud that hung over the city of Troy, fraught with divine compassion, passed around us, only letting here and there a few drops fall to refresh and cheer this thirsty hill of God.

In 1816, the truly pious of all denominations, had their expectations greatly raised, and were daily expecting a copious shower of grace: they could even hear the thunder of God's power, and see some who had been careless seeking a refuge for their Christless souls: yet He who governs the universe, and will have mercy upon whom he will have mercy, has not come down with such overwhelming influences, as upon some other cities.

His Spirit seems to have been hovering over us, and though often grieved with our hardness of heart and malconduct, yet being slow to anger and abundant in mercy, has not withdrawn from us, nor given us over to work out our eternal condemnation.

In the summer of 1816 a revival began in the Baptist society, and about forty professed to cherish hopes in a Saviour's merits; and thirty-five joined the church.

In the spring of 1817, the Spirit descended again, and a considerable number were brought into the light and liberty of the gospel. It continued its gentle influences for more than fourteen months: in which time the society increased, backsliders were brought to remember their first love, to confess their sins, and move on in fellowship with his people, and many converts have been added to our communion. In June 1818, we purchased the Albany theatre, and fitted it up for a place of public worship, and opened it on the first day of January 1819. Thus this church and congregation, by the benevolent assistance of their fellow citizens, and public benefactors, have been instrumental in one short season, of sweeping away and burying for ever, one of the proudest ensigns of unhallowed ambition, that was ever exhibited upon the banks of the Hudson. This event

has been ominous of millennial achievements, of national regeneration, and of the redemption of the world.

Upon the very day this house was opened the Spirit descended, and his regenerating influences were felt, and one soul at least, heard the voice of Christ speaking within his troubled mind, saying, *Son, be of good cheer, thy sins are forgiven thee.*

It is now a most solemn time in this city. Let a stranger enter any congregation within this metropolis, and look over the crowds that seat themselves to hear the word : and he will see a more than usual attention and anxiety among them to know the things of the kingdom of heaven. And in some congregations he will hear sighs, and behold hundreds in tears, before a sermon is closed.

There are but a few congregations out of the eleven established in this city, but what (according to my best knowledge, obtained from the pastors of the churches and my daily observation,) feel more or less this heavenly dew.

I find every minister labouring under the same embarrassment with myself, when interrogated concerning the work in his congregation. We cannot tell how many are labouring and heavy laden under a sense of their sins. About two weeks since, I knew of only four or five in my congregation who were under very deep distress of mind, and now a large number are willing to own that they have been under awakenings for some time. Almost every day some new cases appear, and some soul is made willing to be saved, entirely by grace abounding through the blood of Jesus.

For many months I have discovered a solemn and gradual work among the Presbyterian congregations, and an earnestness in their preachers for the reviving presence and power of Christ, that led me to believe, that the reign of heaven was approaching.

Since the commencement of 1815, one hundred and thirty-one have been added to the first Presbyterian church, upon examination, and to the other, considerable additions have been made. To the Baptist more than one hundred, and many by letters to all the churches. Many candidates are examined, and are now coming before the churches in this city. At our next communion, we expect to receive accessions that will gladden the hearts of the righteous, and swell the songs of angels in heaven. Surely we can say, *The Lord is merciful and gracious ; slow to anger, and plenteous in mercy. He will not always chide ; neither will he keep his anger for ever. As far as the east is from the west ; so far hath he removed our transgressions from us. Bless the Lord, all ye his hosts ; ye ministers of his who do his pleasure. Bless the Lord, O my soul.*

---

*To the Editors, dated New York, February 9, 1819.*

HOPING it will be interesting to your readers, I present you a brief account of the revival of religion under my ministerial charge. In December, 1816, "The Bethel Baptist Church" of this city gave me an invitation to become their pastor, but my health at that time being extremely feeble, and having just before received invitations to settle with other churches, one of which was "the Second Baptist Church" in the city of Washington, where the prospect was flattering : for these and other reasons my mind was not determined, until May 1817, to accept the



invitation of the Bethel church; and on the 27th of the same month I was ordained their pastor. From the blessing of the Lord upon my previous labours, by this time the congregation had greatly increased. The Lord not only blessed his word for the comfort and edification of his saints, but also to the conversion of sinners unto God through Jesus Christ our Lord; so that a number of both sexes, and of different ages, were with great solicitude inquiring the way to Zion.

On the second Lord's day in June I baptized five, and the same day they were added to the church. A few weeks after this, when the attention of the congregation was interesting, it pleased the Lord to lay me on a sick-bed with a typhus fever, so severely that many of my friends were apprehensive I should not recover. In this sickness I hope the Lord was pleased to teach me many valuable lessons, for my future usefulness: and in eight weeks from my first confinement, he was pleased so far to restore my health as to enable me to resume my public labours. My first sermon was from Psalm 116. 7. "I was brought low, and he helped me." The place was crowded with attentive hearers, and I never saw an assembly more generally affected. Many have since dated their convictions of sin, and others their conversion to God, from under that discourse. The number of converts became so great that on the second Lord's day in September, which was as soon as I was able to go into the water, I baptized twenty-one persons. It was a solemn time, long to be remembered. It was supposed there could not be less than six or seven thousand spectators, and when the weather has been favourable, I apprehend quite as many have since, frequently, attended the administration of the ordinance.

It would extend my letter too far to enumerate all the particulars attending this revival. The Lord still continues to pour out the spirit of his grace upon us. At the time of my taking charge of this church, there were about seventy members, many of which were in an unsettled state; but now they are not only united, but in the space of seventeen months three hundred added. The Lord grant that they may prove plants of his right hand's planting. Perhaps a larger proportion of these are heads of families, than what is usual in times of a revival: I apprehend more than one half: and about one third of the whole are males. It is the opinion of our christian friends, of different religious denominations, that this has been the greatest increase that has ever been to any one church in this city in the same space of time. May it prove as a few drops before a more copious shower! Our congregations, at present are large and solemn. When I first came to this church our place of worship was small, only 36 by 40 feet, but the congregation much smaller in proportion, consisting of not more than forty or fifty hearers, on the first Lord's day; but they continued to increase, so that on the eighth Lord's day the house was thronged.

The church now thought it necessary to enlarge the building: to accomplish this object a subscription book was circulated; but owing to my illness, and during my confinement, the congregation growing much less, the preparations for enlarging were delayed till a few weeks after my recovery. I have often thought it remarkable, that notwithstanding my recess of labour the people were favoured with preaching from ministers superior in talents to my own; yet the congregation was reduced to less than half the number; this teacheth us that "the Lord's ways are not as our ways," and that he maketh use of such means as seemeth good in his sight, that the "excellency of the power may be of God, and not of us."



I cannot but remark, that during this revival it hath pleased the Lord to bless the administration of his ordinances, in a peculiar manner, and especially the ordinance of baptism, for the conviction and conversion of sinners. I cannot say how many were first brought to see their guilty and lost condition, while attending to the address, to the prayer, or to the singing at the water side, and perhaps still more when seeing the ordinance administered. Others likewise on such occasions have been made to rejoice in the Lord Jesus, and to fix their hope in his mercy. Hence to me it appears evident that the Holy Spirit comes down in our day, as well as in past ages, if not in "the shape of a dove," yet with his enlightening, convincing, and sanctifying influences. Surely these things, connected with the scriptures, should convince such professed Christians as either neglect or reject the ordinance of baptism, that in this they are incorrect, and especially such as by their hard speeches pour contempt upon it. But if they do not discover the beauty and glory of this institution, which is thus honoured by God, our prayer is, that from the word and spirit they may see it their duty, as well as their privilege, to practise the ordinances as they were first delivered to the saints.

Because we read of two households being baptized, many are disposed to infer that there must have been some infants; but I have the pleasure to say, that during this revival I have baptized three if not four whole households; and they all gave evidence of repentance towards God and faith in our Lord Jesus Christ.

My labours are so numerous that I am often bowed down with fatigue; but hope I can say, I am never tired of the work of the Lord.

Our place of worship has been enlarged, making it now 36 by 70 feet; and yet it is not sufficient to receive the people who are anxious to attend. We have constant preaching three times every Lord's day, the ordinances every month, and through the most of the last fall, baptism every two weeks. On every Monday afternoon and evening, I receive inquirers after the way to Zion. These seasons have often been blessed to their souls. Tuesday evenings we have service in the place of worship, and preaching on Thursday evenings. Wednesday evenings I preach in the outskirts of the city; on Friday evening attend church meeting, to examine candidates for baptism and communion. By these services, together with visiting the sick, attending funerals, and other ministerial duties, you may readily perceive that my time is fully employed. Were it not that I perceive that by preaching in various sections of the city there have been, and still are, instances of conviction and conversion among the hearers, I should be disposed to relinquish some of my labours: but I hope the love of Christ, and the salvation of souls, still prompt me to persevere. During this revival it hath pleased the Lord to call two of our young brethren of promising talents to the work of the ministry, viz. John Smitzer, and Thomas B. Stevenson. They have both been *licensed* by the church. Mr. Smitzer is receiving the benefits of the Baptist Theological Seminary in this city.

On the 29th of October last, our brother Sullivan Bijotat, who had been a *licensed* preacher from this church for many years, was solemnly set apart to the work of an evangelist. May the God of all grace confirm his health, and make him useful in the cause of Christ.

Although our present place of worship is computed to hold a thousand people,

it is believed as many more are anxious to have admittance to hear the word, but cannot. We therefore contemplate, in the fear of the Lord, to erect a stone building, 70 by 85 feet. When this plan was proposed to the church, there was the same evening nearly four thousand dollars subscribed as a donation, by a number of the members, to promote the object, and soon after the subscriptions amounted to between five and six thousand dollars. The whole building finished is estimated with the land to cost from twenty to twenty five thousand dollars.

Our people having experienced such inexpressible blessings by the means of the glorious gospel, and feeling greatly concerned for those who are destitute of the same, were led on the 10th of June last to form a Domestic Missionary Society, to send the good news of salvation to such as "are perishing for lack of vision." To promote this object, one hundred dollars was collected by contribution, and three hundred subscribed. Soon after a Youth's Missionary Society was formed auxiliary to this; and although there are two other Baptist Youth's Missionary Societies in this city, it is pleasing to observe, that about one hundred and fifty have joined themselves to this new society.

From this statement of the Lord's gracious dealings with us, we do with solemn reverence ascribe the whole glory to his most blessed name! And while you rejoice with us for the rich showers of mercy we have already received, we earnestly beg your prayers, that the Lord may still continue the blessings of his love and grace upon us.

These from your affectionate brother and fellow labourer in the gospel.

JOHNSON CHASE.

---

#### THE DEVIL WORSHIPPED.

*Extracts of a letter from Edward Tanner, Esq. to J. M. Peck, of St. Louis, dated New Madrid county, Missouri, January 1st, 1819.*

"AS I expect to be in St. Louis in the spring, when I can give you a more particular description of the people and country through which I passed, I shall give you only some general information at this time, of the inhabitants I visited, both Indians and whites, with which I was conversant. I am much indebted to the army for the attention and polite treatment I received at all the posts I passed, particularly Michilimackinac. The officers of that post, as also Detroit and Fort Wayne, opened their purses liberally for my expenses. As to the northern tribes of Indians, there is so much resemblance in their religious manners and customs, and the frequent opportunities you may enjoy of an acquaintance with such as annually visit St. Louis, that you may form a general idea of them. Some few particulars I will mention.

"Almost every Indian has a skin of some small animal which he keeps constantly about him, and in which he carries his medicine, and other little necessities. If he finds a pretty stone, or any other little curiosity, he puts it in this bag, and should he on that day experience any extraordinary deliverance, or good luck, it is attributed to the curious article, and ever after he pays it religious adoration. The Indians generally worship the 'Great Spirit,' as they call him; but they also worship the devil, the sun, moon, planets, fire, earth, water, their hands, feet, &c. &c.

" Their worship is performed by offering sacrifices, smoking, dancing, singing, praying, and various other exercises. I was present at a ceremony of worship paid to the devil, by a party of the Winnebagoes. After descending Fox river, about 100 yards below the outlet, or lower end of the Ox lake, it receives a tributary stream called ' Devil river.' With me were two Winnebagoes, and one half breed Mynominey, who spoke French, by whose means I conversed. Arriving within about 200 yards of Devil river, the Indians laid down their paddles, and began to speak something like a prayer, after which they sung, and as the canoe passed the mouth of the stream where the evil spirit is supposed to reside, they strewed over the water coloured hair, feathers, tobacco, &c.

" The Sack Indians live on Rock river, about four miles from its junction with the Mississippi. They have one town or village, and are about 1000 strong. They have two village or civil chiefs, who take cognizance of all domestic concerns, and two war chiefs, who head their warriors. Their warriors are divided into two classes, of 400 each. The first composed of all those who have performed any extraordinary feats of valour, the other of the ordinary warriors, besides which they have about 200 old men and boys, able to bear arms in case of any emergency. They encourage marriages with other tribes, and give decided preference to foreigners. By this policy they have increased in a few years from a small band to what they are now. The Aiways live on the west side of the Mississippi, and up some of the small streams. They have about 400 warriors, and are in alliance with the Sacks. The Foxes are scattered along the Mississippi to Prairie Du Chien. They have four villages, the chief of which is at De Buckee's lead mines, where they work, but to little profit.

" The Winnebagoes live on the Ouisconsin and Fox rivers, have a number of small villages or places of resort in summer. They are in alliance with the Sioux of the Mississippi, and told me if the Sioux went to war they would join them. They are about 700 strong. The Mynominies live on the west side of Green bay, and are about 800 strong—have considerable intercourse with the inhabitants living at Green bay, where about 70 families reside. These are chiefly French traders who have married Indian wives, exclusive of the fort, which contains a garrison of four companies of troops."

---

---

## MISCELLANEA.

---

---

### THE NAME JESUS.

THE reverence due to this holy name, I conceive, hath been the occasion, that though it was a common name among the Jews, yet it is otherwise among us Christians. The names of the greatest apostles and of the blessed Virgin mother are in familiar use among us, but *who ever presumed to name his son after the Son of God.*

*Dr. Newton.*



WHEN there was a greater scarcity of cattle than there is at present, it might be a good political reason to enjoin the eating of fish in *Lent*, for the preservation and increase of cattle, and for the encouragement of the fishing trade; and this is the reason assigned in the statutes of Edward the VIth; but I believe no other good reason, either natural or religious, can be assigned for this usage.

Dr. Newton.

GOD made the animals all *after their kind*. Not only of divers shapes, but of divers natures, food, and fashions. Some to be tame about the house, others to be wild in the fields. Some living upon grass and herbs, others upon flesh. Some bold and others timorous. Some for man's service, and not his sustenance, as the horse; others for his sustenance, and not service, as the sheep; others for both, as the ox; and some for neither, as the wild beasts. In all which appears the manifold wisdom of the Creator.

Henry.

IN the 12th year of his age, Jesus went up with Joseph and Mary to Jerusalem, at the Passover time, Luke ii. 42. The reason of our Lord's coming up at that time is probably thought to have been in order to his being examined by the Jewish doctors in the temple, that he might be admitted to the eating of the next Passover, according to the custom of the Jews, whose usual admission to the Passover was at thirteen years of age.

Dr. Wells.

THE book of the Apocalypse may be considered as a PROPHECY, continued in the church of God, uttering predictions relative to all times which have their successive fulfilment as ages roll on. And thus it stands in the Christian church, in the place of the SUCCESSION OF PROPHETS in the Jewish church; and by this special economy PROPHECY IS STILL CONTINUED, IS ALWAYS SPEAKING; and yet a succession of prophets rendered unnecessary.

Dr. Clark.

THERE is a period, I am persuaded, in which the gospel is destined to make glorious progress, according to Rev. xi. 15. and xiv. 6. (which are synchronical,) while yet the vials are pouring out, (as chap. xvii.) and the enemies of Christ opposing it with all their might. The Word of God going forth upon a white horse, (chap. xix.) is before the millennium; and the opposition made to his progress will bring on what, in chap. xiv. is called the harvest and vintage, and in chap. xix. is described as the last battle prior to the millennium. Be of good courage, my dear brethren, we shall overcome through the blood of the Lamb, and by the word of our testimony.

The period between the sounding of the seventh angel and the millennium, is like the reign of David, whom the Lord prospered whithersoever he went; but then it was *in the face of opposition*. The millennium, on the other hand, will be as the reign of Solomon, who had *rest round about* given him from all his enemies.—Thus Satan will then be *bound*; and the beast and false prophet *gone into perdition*. This is emphatically the Messiah's rest, which will be glorious, Isa. xi. We may not expect to see the latter, but we may the former; and surely it will be enough for us to follow him that rideth on a white horse, or to rank among the armies of heaven in so glorious a warfare.

Fuller.

## OBITUARY.

---

ON Monday, the 23d of March, about 2 o'clock P. M. departed this life, Mrs. FURMAN, late wife of the Rev. Dr. Furman of Charleston, C. S. In all the social relations, as a wife, a mother, and a friend, she discovered a sweetness of disposition, mingled with sobriety of judgment, that will long be remembered. She has left a husband, a numerous band of children, and a large circle of affectionate acquaintances, shedding the tears which nature and the remembrance of her worth unavoidably prompt. Herself has no doubt ascended to the bosom of that divine Redeemer whose name she had glorified by an unblemished profession, and the extension of whose kingdom was among the dearest wishes of her heart. The Hon. Judge Tallmadge, who communicated the above intelligence, says, "Our dear and excellent friend, Mrs. Furman, in her long and painful sickness, manifested a patient waiting and a serene faith, worthy of her vocation. She has given to the world a practical exhibition of the power of grace, and of the excellence of her hopes."

---

### CAPTAIN PAUL TITCOMB.

It is with feelings of regret we announce to our readers the death of this excellent man. Though our acquaintance with him was not so intimate as to enable us to give a minute history of his life, yet we cannot deny ourselves the mournful pleasure of paying this respectful and affectionate tribute to his memory.

Mr. Titcomb was a member of the congregational church at Newburyport under the pastoral care of Rev. Daniel Dana, D. D. He maintained an honourable christian profession, and evinced a noble superiority over those sectarian feelings which have so often kept pious men asunder from each other. He loved, and treated as brethren, all who seemed to bear the image of his blessed Lord.

By the interposition of a kind Providence, Mr. T. was induced to accept the office of supercargo of the ship Independence. When he was informed that we were desirous of sending Messrs. Colman and Wheelock, with their wives in that vessel, he expressed peculiar gratification. His knowledge of a sea life, and of what was suitable for missionaries destined for India, qualified him to assist us in making preparation for their outfit. He used his influence to obtain a passage for them as cheap as possible; and after our brethren had commenced their voyage, the same influence was employed, in promoting their comfort, respectability and usefulness. We recollect these facts with sensations of gratitude. If his valuable life had been spared we should have made our grateful acknowledgments to him in person; but as we are denied this pleasure, we will perpetuate the remembrance of his kind acts in the pages of our Magazine.

It has often been said, "If you would know a man's religious character you

must travel with him in the stage, or sail with him on the ocean; there he will unbend himself, and you may know what he is." If this be any criterion, we must pronounce that our departed friend was an eminently pious man. Our missionary brethren speak of him in their journals, with affection and gratitude. In one place they say, "brother Titcomb related his christian experience; we enjoyed a refreshing season." In another extract it is stated, "brother Titcomb met with us for prayer." After his death the first mate observed, "he had seen many who professed religion, but he never knew a man who lived up to his profession so much as Capt. Titcomb."

After his arrival at Calcutta, Mr. Titcomb was afflicted with the bilious fever; this left him in a very weak state. It was a matter of doubt whether he would recover, but his physician advised his return in the Independence. When he was first sensible that his dissolution was at hand, he was severely tried in his mind. The idea that he should never see his dear wife and beloved children again, was very distressing; but he was assisted to rise above these feelings, and resign them to the care of Him "who is the widow's God, and the Father of the fatherless." At his request, the officers and crew assembled in the cabin a short time before he died, when he affectionately and earnestly exhorted them to forsake their wicked ways, and seek an interest in Christ. He enjoyed sweet peace of mind, and looked forward to his departure with calm and joyous hope. The last word he was heard to utter was—Alleluia! He died July 30th, 1818, and was committed to the deep with all the respect which circumstances would admit, where his mortal part will remain till "the sea shall give up its dead."

May the disconsolate widow seek refuge in God, and her fatherless children find in him an almighty Friend. Under the great loss she has sustained, religion allows her to sorrow—but not like those who have no hope. We trust she will suppress every repining thought, and dry up her tears while she calls to recollection his pious life, his tranquil death, his joyful transition to the abodes of bliss.

There is something delightfully solemn in the contemplation of such a death. To see a dying man in the cabin of a ship, ten thousand miles from home, calmly committing to God the wife of his youth, and the pledges of their mutual love—addressing the officers and sailors on the importance of religion—declaring that it is this which supports him in the hour of dissolution—and then expiring, with the song of heaven—Alleluia—on his lips, is a scene, which, while it makes infidels tremble, confirms the faith of the believer, and awakens in his bosom admiration and gratitude for that gospel which brings life and immortality to light.

We shall conclude this obituary of our departed friend with the lines of Fanch, which we think are peculiarly descriptive of his abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"Now safe arrives the heavenly mariner;  
The battering storm, the hurricane of life,  
All dies away in one eternal calm.  
With joy divine full glowing in his breast,  
He gains, he gains the port of everlasting rest."

[From the American Baptist Magazine.]



HAPPY in the Lord died MRS. RHODA G. PAUL, of Philadelphia, who, on Lord's day, July 18th, 1818, was committed to the grave, in hope of a joyful resurrection.

Her complaint was a consumption. During her sickness she was much supported by the grace of the Lord Jesus: and towards the close of her exercises appeared impatient of sleeping, and anxious to be ever awake, that she might enjoy the presence of her Lord and Redeemer. Some plain but pious lines were repeated to her, which she said exactly described her feelings. For three successive mornings her heart was much comforted with the words brought home to her mind, "And the word was made flesh," &c. Several ministers of the gospel waited on her, and had much pleasure from her resigned and pious conversation. She took a most affectionate leave of her husband, her adopted child, her sister, and several very beloved and attentive friends, whose kindness she mentioned with heartfelt gratitude. She begged her husband to prepare to meet her in the kingdom of heaven. At her desire the 23d chapter of Job was read to her, and afforded her much comfort. She was much employed in praying to the Lord, and praising his holy name. Seeing her sister much affected, she said, "O don't do so! I thought you were better prepared for this! There is no cause for sorrow: I want no consolation: I desire to praise the all-wise, all-powerful, great and glorious God! O what condescension, that the Lord should stoop so low as to speak to such a sinful creature as I! Lord, stand by me, and send some guardian angel to convey my spirit from this world of tears! Come down, blessed Saviour, thyself, and take me!"

She cried, "O Jordan! O Jordan!" She was asked, Do you find it hard to cross the stream? "O no! O no! it has no terrour to me. He will not forsake me! 'Those that thou gavest me I have kept, and none of them is lost.' I long to hear thee say, Come ye blessed" &c. Addressing the friends round her dying bed, she cried—"O ye handmaidens, if you won't have this Jesus for your friend you must perish! Weep not for me, but for yourselves!" She then asked to be laid down. Her request was complied with, and she immediately fell asleep.

---

---

## POETRY.

---

---

### HYMN.

*"Israel did eat manna forty years"—Exodus xvi. 35*

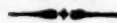
WHEN Israel through the desert went,  
A sandy dangerous way;  
The Lord abundant manna sent,  
To feed them day by day.

'Twas food ambrosial, small and round,  
Of pearly, snowy white,  
Wide it bestrew'd the dewy ground,  
And blest the Hebrews' sight.

But richer food his grace prepares  
 To sinners when they cry !  
 Who Christ the hidden manna shares,  
 Shall never, never die.

Faith can in Jesu's flesh discern  
 Refreshment for the mind :  
 Approach my soul the golden urn,  
 For gentiles seek and find.

'Tis uncorrupted, angels' food, —  
 'Tis daily, freely giv'n ;  
 'Tis all my soul on earth calls good,  
 And all she hopes in heaven.



## MILLENNIUM.

HARK, the seventh angel loud proclaims,  
 —While through the air his vial streams,—  
 ' 'Tis done:' away with shields and swords,  
 The peaceful kingdoms are the Lord's.

With numerous crowns he rides on high,  
 His name recorded on his thigh ;  
 Chain'd in black shades let Satan roar,  
 He shall deceive the earth no more.

The sun no more remits his rays,  
 But steady shines with sevenfold blaze ;  
 The moon, her softer journeys run,  
 Reveals the radiance of the sun.

Open the heavenly temple stands,  
 The ark appears, not made with hands ;  
 The vail that once all faces bound,  
 Lies rent and scatter'd on the ground.

See, from the dust the Church arise,  
 Drest with the beauties of the skies ;  
 With songs the bride moves on to taste  
 The pleasures of the marriage feast.

Mountains and hills their transport join,  
 Clap their glad hands and pour their wine ;  
 Creation feels divine release,  
 Her pains, her groans, her travail cease.

Well pleas'd from his eternal throne  
 The King of kings looks mildly down,  
 Perfumes the universal song,  
 And bids the ages roll along.